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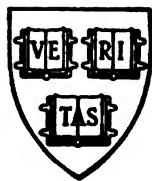


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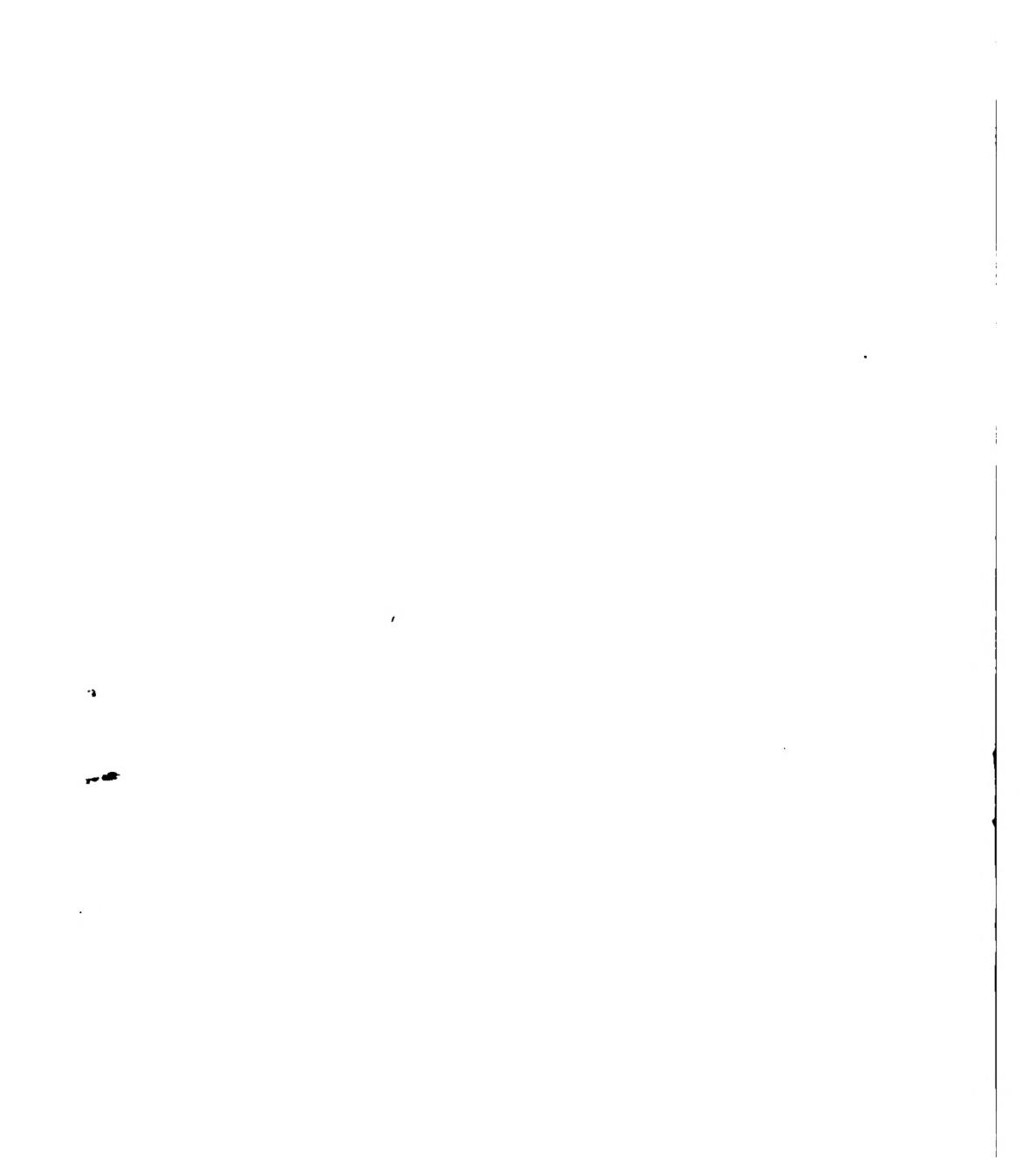
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A

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IN

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Turkey.

B

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TO ALL WHO USE THIS BOOK.

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Any information derived from personal knowledge of the countries described in the Handbook for Turkey, and calculated to correct errors and supply deficiencies therein, is earnestly requested from all those into whose hands this volume may chance to fall. Such co-operation alone can ultimately produce a complete and accurate work. Notices of new routes, and of improved means of communication and accommodation, will be particularly acceptable. As a general rule, the pages to which the corrections apply should invariably be specified. Such communications may be addressed to the Editor, care of Mr. MURRAY, Albemarle Street.

◎

**A HANDBOOK**

FOR

**TRAVELLERS IN TURKEY.**

DESCRIBING

**CONSTANTINOPLE, EUROPEAN TURKEY, ASIA MINOR,  
ARMENIA, AND MESOPOTAMIA.**

WITH NEW TRAVELLING MAPS, AND PLANS.

THIRD EDITION,  
REVISED AND GREATLY AUGMENTED.

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## P R E F A C E.

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THE idea of a *Handbook for the East* naturally suggested itself after the completion of similar guides for Germany and other parts of Europe. After passing through two editions, that work has now been replaced by two separate volumes : 1. THE HANDBOOK FOR GREECE, describing the *Ionian Islands, the Kingdom of Greece, the Islands of the Ægean Sea, with Albania, Thessaly, and Macedonia*: 2. The present HANDBOOK FOR TURKEY, describing the *northern provinces of European Turkey, Constantinople, with the Bosphorus and Hellespont, Asia Minor, Armenia, and Mesopotamia, &c.* The remaining provinces of Asiatic Turkey—that is, *Syria, Palestine, with Jerusalem, Petra, &c.*—will form the subject of the forthcoming HANDBOOK FOR SYRIA AND THE HOLY LAND.

As it would be inconsistent with the nature and dimensions of the present book that constant reference should be made to the authorities to which he is indebted, the Editor prefixes a general list of the *more important* works which should be consulted, either as illustrative or as supplementary. He begs once for all to express his peculiar obligations to Colonel Leake, Baron von Hammer, Mr. Hamilton, Sir Charles Fellows, and Mr. Layard, and to Dr. Smith's *Dictionary of Ancient Geography*.

Strabo. Books xi.-xvi.  
Tournefort—*Voyage du Levant*.  
Clarke, Dr.—*Travels in Turkey*.  
Hobhouse (Lord Broughton)—*Journey through Turkey, &c.*  
Walpole—*Memoirs of Turkey*.  
Leake—*Journey in Asia Minor*.  
Wilkinson (Sir G.)—*Dalmatia and Montenegro*.  
Urquhart—*Spirit of the East*.  
Hamilton—*Researches in Asia Minor, &c.*  
Fellows (Sir C.)—*Asia Minor and Lycia*.  
White's *Constantinople*.  
Hammer (Baron von)—*The Ottoman Empire; Constantinople and the Bosphorus*.  
Layard—*Researches in Nineveh, Babylon, &c.*  
Smith (Dr. W.)—*Dictionary of Ancient Geography*.

This Handbook has also been enriched by many valuable communications from recent travellers and from several English residents in the Levant. In excluding, as inappropriate, all political disquisition, it has been the object of the Editor to render this work acceptable and accessible to readers of every country.

The best maps of European and Asiatic Turkey are those published by Kiepert of Berlin. The travelling maps attached to this edition are corrected by reference to them. It is impossible to avoid the intermixture of ancient with modern, and of classical with Turkish names of places; but the traveller will find his advantage in being acquainted with all. To adopt the words of Bishop Thirlwall in a similar case, the Editor "*would not fear much severity of censure, if those only should condemn him who have tried the experiment themselves, or can point out the example of any writer who has given universal satisfaction in this respect.*"

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## M A L T A.

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1. GENERAL DESCRIPTION ; 2. QUARANTINE ; 3. VALETTA ; 4. EXCURSIONS FROM VALETTA ; 5. SOCIETY ; 6. CLIMATE ; 7. LANGUAGE ; 8. HISTORY.

THE Mediterranean Route being now adopted by the greater number of travellers to and from the East, an account of Malta and its principal objects of interest seems a necessary addition to a Handbook for Travellers in Turkey.

### 1. GENERAL DESCRIPTION.

Malta is in  $14^{\circ} 31' E.$  long. ;  $35^{\circ} 54' 26'' N.$  lat. ; distant 60 miles from Cape Passaro, the southern point of Sicily, and 200 miles from the African coast; being a greater distance from the main land than any other island in the Mediterranean. In its greatest diameter it is 9 miles; 17 in length; and 60 in circumference. Its highest point is said to be about 600 feet above the level of the sea. Its port is one of the finest in the world, and has no rival in the Mediterranean. Its central situation, added to the wonderful strength of its fortifications, makes it the most enviable station in Europe for a naval power. The climate of the island is fine and healthy, and generally characterised by dryness, although it is subject to the scirocco, and oppressively hot in summer. The island is remarkably destitute of timber; and, as it entirely consists of calcareous rock covered with but a scanty mould, the soil is too arid for general cultivation: it produces corn for three or four months' consumption only, but is well adapted for the growth of cotton, which is its staple commodity. There is neither lake nor river in the island; but numerous springs ensure a constant supply of water. The population in 1838 was 103,000, exclusive of Gozzo, 16,534. The number of British in both islands was estimated at 4550; of other foreigners at 3116.

The Port of Malta consists of two noble harbours, divided by a long neck of land called Mount Xiberras, on which the town of Valetta is built. The western is called Marsamuscetta, or the Quarantine Harbour; the other Valetta, or the *Great Harbour*. On entering the latter, the attention of the stranger will be first attracted by the surprising strength of the two fortresses which guard its mouth. The

one on the right, or western point, is Fort St. Elmo, and that opposite, Fort Ricasoli. On Fort St. Elmo is one of the most brilliant lighthouses in the Mediterranean. The harbour is divided into three unequal portions, or creeks, by two strongly-fortified promontories; that between Ricasoli and Fort St. Angelo is a spacious bay called Bighy, above the shore of which is the Military Hospital. In the creek between St. Angelo and the point of Senglea are the dockyard, arsenal, and victualling-yard; and in that between this point and the promontory called Coradino is the merchant harbour, containing the yards of private shipwrights, and several capacious stores. On the right, or western side of the harbour, commencing with Fort St. Elmo, and entirely covering the hill, is the city of Valetta; on the opposite shore, surrounding the dockyard creek, are the suburbs of Senglea, Burmola, and Vittoriosa.

Just within the harbour on the right is seen, in the arcade called the Lower Barracka, the monument erected to Sir Alexander Ball, on the plan of a Grecian temple. A similar arcade, called the Upper Barracka, crowns the fortifications on the hill opposite Fort St. Angelo. In the curve of the shore is a spacious landing-place, or marina, containing the storehouses, Health-office, and the Customhouse. On landing, the traveller soon finds himself in an English settlement; he has merely to deliver his passport, and has no further trouble either with it or with the Customhouse. The arrival of all strangers is duly registered and published in the Government Gazette.

## 2. QUARANTINE.

The recent great improvements in the quarantine laws, by which, in the case of travellers arriving from Turkey and the East in vessels having *clean bills of health*, quarantine is practically abolished, render it unnecessary now to give any detailed account of the regulations of the Lazzaretto at Malta. Some observations on the subject of quarantine will be found in the General Introduction, p. 16 *post*. If the traveller should have the misfortune to sail in a vessel with a *foul bill of health*, it will be useful for him to remember that the Quarantine Establishment at Malta is by far the least inconvenient and best regulated in the Levant. The Director appears to make it his sole object to add as much as possible to the convenience of its inmates. The old Lazzaretto being found inadequate to the accommodation of travellers after the permanent establishment of steam-vessels, the government converted Fort Manoel into a lazaretto: a restaurateur lives within the walls, and travellers are supplied with every comfort attainable in such situations, at an expense which is moderate compared with the misery and charges of most other establishments of the same kind in the Mediterranean. Among its other advantages, travellers are allowed to hire a boat and row about the quarantine harbour, accompanied by their guardiano, and are even permitted to land on the opposite side of the harbour, where there is a tolerably good bathing-place. The boat must be hired for the whole of the unexpired

time of confinement, as the men belonging to it are subjected to the same quarantine regulations as their employers. A commodious boat and two men may be hired for 2s. a-day, without provisions. The extensive bastions of Fort Manoel allow its inmates to have the privilege of air and exercise to a degree unknown elsewhere. The quarantine harbour, or Marsamuscetta, in which all ships under the rank of a frigate are obliged to perform quarantine, is large and commodious. There is an agreeable walk round the sea-wall of Valetta overlooking this harbour, and towards the head of the creek is the broad wharf of Missida.

## 3. VALETTA.

- a. *Hotels and Lodging-houses* ; b. *General description* ; c. *Cathedral* ; d. *Palace, Armoury* ; e. *Libraries and Museum* ; f. *University* ; g. *Exchange* ; h. *Theatre* ; i. *Fortifications* ; j. *Suburbs* ; k. *Dock-yards, Naval Hospital* ; l. *Shops* ; m. *Money* ; n. *Living* ; o. *Maltese Art*.

a. *Hotels*.—Morell's, in Strada Forni; Dunsford's, in Strada Reale; Madame Goubeau's (the Clarence), in Strada Giovanni, opposite St. John's church. These are the best. Baker's Princess Royal Hotel, in Strada Vescovo, looking upon the Parade, and Sparks' Royal Clarendon Hotel, in Strada S. Paolo, are also very good. There are several others of less note. The small Hôtel de la Méditerranée, in Strada Reale, has a reputation for a good cuisine and moderate charges, and is much frequented as a *restaurant*. The usual cost of living at the best hotels is 10s. a-day, exclusive of wines. At Morell's the charges are—for a bedroom (furnished also as a sitting-room), 3s. a-day; breakfast, 1s. 6d. to 2s. 6d.; dinner, 3s. to 4s.; tea, 6d., or, with bread and butter, 1s. Dunsford's are about the same, or a little lower. At Madame Goubeau's hotel (Clarence) there is a *table d'hôte* at 5 o'clock in summer and 6 in winter, which is pretty good. The charge is 2s. 6d., exclusive of wine. The other charges at this hotel are—a bedroom, 2s.; a bedroom with small sitting-room, 4s., and larger rooms in proportion; private dinner, 8s. to 4s., &c. The private *lodging-houses* are more quiet, but not much less expensive. Two belonging to Dunsford, in Strada Forni and Strada Zecca; Morelli's, in Strada Reale, close to the church of Santa Catharina; and one or two more in Strada Forni, are very comfortable. They are well suited to persons intending to make some stay in Malta, and then it is better to come to an agreement, according to the time. The usual price of a bedroom and sitting-room is about 5s. a-day; small rooms, 3s. The average price of dinner is 4s., and of breakfast 1s. 6d.

b. *General description*.—Valetta, the modern capital of Malta, is a clean, well-built, and handsome town. Its population, including the suburbs, is about 60,000. It is noted for the abundance of steps by which communication is kept up from street to street; several flights must be ascended before the stranger reaches the

Strada Reale, the principal street of the city, in which the palace, guardhouse, and best shops are situated. This street extends along the crest of the hill from Fort St. Elmo to the gate called Porta Reale; the other streets run parallel to this, and communicate with each other chiefly by the steps already noticed. The long flight, from the marina to the upper town, is well known to all visitors as the *Nie mangiare* Stairs, from the number of beggars who collect there, and assail the passenger with that singular mixture of different languages which is so remarkable at Malta.

Valetta takes its name from the Grand Master, La Valette, a Provençal, one of the most illustrious of the Order, who founded the city in 1566. The celebrated fortifications which surround it were commenced by the same Grand Master, after the four months' siege of the island by the army of Suleiman the Magnificent, under Mustafa, the Pasha of Buda. Under his successor, Pietro del Monte, the Order left their residence in Vittoriosa, and settled in the new city of Valetta. During their rule of nearly 300 years the knights devoted large sums of money to the embellishment of the capital; a cathedral was erected; a palace for the Grand Master, spacious hospitals, a public library, and numerous churches, were founded; and each Grand Master endeavoured to surpass his predecessor in constructing new fortifications, or in increasing the strength of those already built. The order of the Knights of Malta was composed of persons from different European nations, distributed according to language. Eight languages constituted the Order, and each of these had its separate palace, or *auberge*. These auberges have always been considered the most striking ornaments of Malta. The auberges of Provence and Auvergne are situated in Strada Reale; those of Arragon and Germany, in Strada Ponente; that of Anglo-Bavaria, at the bottom of Strada Ponente, on the sea-wall; that of Italy, in Strada Mercanti; and those of France and Castille, in Strada Mezzodi. Many of these palaces are remarkable for their magnificence, and for the extreme beauty of their architecture; that of Provence for its chaste and elegant style, and that of Castille for its imposing effect and elaborate ornament, may be particularly mentioned.

\* The revenue of the Knights of Malta, at their expulsion in 1798, was as follows:—

c. The *Cathedral*, dedicated to St. John, the Patron of the Order, is not remarkable or attractive externally ; it was built in 1580, by the Grand Master, John de la Cassiere : some of its bells are said to have been brought from Rhodes. The interior affords a rich field for the study of the art and taste of the 16th and 17th centuries. The floor is a mosaic pavement, chiefly composed of the sepulchral monuments of the knights, whose effigies, in full costume, are represented in white marble. The arms of all the Grand Masters are here inlaid in various-coloured marbles. They have been very useful for heraldry. The principal picture in the church is the Beheading of St. John, by Caravaggio, justly considered one of his finest works. The space between the columns in the aisles is filled up by very beautiful tapestry, representing the Life of the Saviour. It is put up at the Feast of St. John, and continues exposed to public view for several days before and after the festival. The vault of the nave is painted with a representation of the history of St. John, by Calabrese (Matthias Preti). The chapel of the Madonna contains the keys of the gates of Jerusalem, Acre, and Rhodes ; the railing in front of it is of solid silver, which escaped the rapacity of the French by being painted over. The numerous costly monuments of the Grand Masters merit particular attention ; among them are the tombs of the Grand Master Manoel Vilhena, in bronze and marble, and that of the Grand Master Nicholas Cottoner, by Gaffa, the native artist who executed the marble group of the Baptism of the Saviour in the choir. A crypt under the choir contains numerous tombs of the knights. A monument, executed by Italian artists, has been placed in this church by King Louis Philippe, over the tomb of his brother the Count de Beaujolais. This cathedral was formerly celebrated throughout Europe for the riches of its treasury, but it was completely plundered by Napoleon.

d. The *Palace* of the Grand Master, now the residence of the British Governor, was embellished and enlarged by successive Grand Masters. It contains several magnificent halls and an armoury. The corridor is hung with portraits of the knights : the frieze above it is painted with representations of their sea-fights, by pupils of Giuseppe d'Arpino. There are few good pictures in the collection ; the portrait of Vignacourt, elected Grand Master in 1601, is by Caravaggio. The series of tapestries, representing with great spirit and truth animals of various kinds, Indians, &c., were tastefully arranged by the late Marchioness of Hastings. The spacious hall of St. Michael and St. George has been recently improved and embellished. The *Armoury* is well arranged, but its contents are not so curious or so varied as might be expected. The Turkish arms are few, and remarkable neither for beauty nor curiosity, which is singular, considering the long wars of the knights with the Osmanlis and Moors. Among the curiosities is the entire suit of the Grand Master Vignacourt, inlaid with gold—the same costume as is represented in his portrait by Caravaggio. At the other

end of the room is a large suit, which, from its immense weight, appears not to have been worn; and not far from this is a very primitive field-piece, made of copper bound round with ropes, over which was put a composition of lime cased in leather. At the N.E. angle of the palace is the square Observatory, founded in 1780 by the Grand Master Emanoel de Rohan, now used as a signal-station; the view from it is very fine, commanding the towns on each side of the harbour, and a long extent of horizon seaward: in fine weather Sicily may be distinctly seen.

On the ground-floor of the palace, a room, formerly used as a kitchen, has been fitted up as a chapel for the English residents. This, and the dockyard chapel, both perfectly inadequate to accommodate the residents, were long the only means provided by Government for Divine worship, and strangers were generally unable to attend at all. The munificence of Queen Adelaide, however, provided for the removal of this national reproach: an English church, dedicated to S. Paul, is at length erected, and Malta has become the official residence of the Bishop of Gibraltar.

e. The *Public and Garrison Libraries* and *Museum* are in a handsome building adjoining the Palace. The Public Library was founded in 1760, by a knight, the Bailly de Tencin, who enriched it with 9700 volumes. At the expulsion of the Order the collection was estimated at 70,000 volumes; but it has never been well arranged or catalogued. It contains many old and curious works. Here are deposited some antiques of various kinds found in Malta and Gozzo; among which are a parallel Greek and Punic inscription, several strange headless figures from Crendi, and two curious coffins of terracotta. The Garrison Library, to which strangers are liberally admitted for one month, on the recommendation of a member, is supported by subscription, and is supplied with modern works, which are allowed to be taken home—a privilege which is even extended to strangers.

Near the bottom of the Strada Mercanti is the *Military Hospital*, the noble building erected by the knights as an asylum for sick and distressed persons, without regard to nation or religion: near it are the two Civil Hospitals, one being for females, built in 1646, by a lady of Siena; the other for males, occupying the old monastery of the Maddalena.

f. The *University*, founded by the Grand Master De Rohan, towards the close of the last century, is an admirable institution, where students may graduate in divinity, laws, medicine, and arts, at a very moderate expense. Degrees are conferred not only on those who may have studied in the Institution, but also on strangers who have gone through a regular course of study in any of the chartered Universities abroad: in the latter case, however, the candidate must undergo the usual examination prescribed to the resident student.

g. The *Exchange*, in Strada S. Paolo, established by Sir Alexander Ball, in 1809, contains the *Commercial Reading-Rooms*, which are well supplied with English and other journals: strangers are liberally admitted on the introduction of a merchant or banker.

h. The *Theatre*, capable of holding 800 persons, is a very agreeable and well-managed adjunct to the other establishments of Malta. It was erected in 1780, by the Grand Master Manoel Vilhena, who contributed so largely to the convenience and embellishment of the city. It is almost entirely devoted to the purposes of the Italian opera, and is sufficiently supported to enable the manager to bring singers from La Scala and the other great theatres of Italy. The performances are usually well selected, and do not suffer by comparison with those at S. Carlo in Naples. The price of admission is two shillings.

The Auberge de Provence is principally occupied by the *Union Club*, to whose reading-rooms and news-rooms strangers are admitted with the liberal hospitality so characteristic of Malta. Its noble hall is used as a ball-room.

i. The *Fortifications* of Malta constitute a singular monument of the wealth and pride of the Grand Masters, each of whom endeavoured to surpass his predecessors by the buildings which should bear his name. It is not therefore surprising that much unnecessary labour and expense have been bestowed upon them, and that in many respects the prime object of strength and efficiency was overdone. *Fort St. Elmo* is built of massive granite, and is a place of immense strength; the barracks sunk in its lower bastions contain accommodation for 2000 men. *Fort Ricasoli*, on the opposite point, was built by a knight of that name, during the grand-mastership of Nicholas Cottoner, when the fortification mania was at its height: its strength is scarcely inferior to that of St. Elmo. The castle of *St. Angelo*, on the point of the Dockyard creek, is also a position of great strength; it commands the entrance of the harbour, and is so extensive that it could hold the knights and their retainers in case of siege. The lines of *Floriana*, begun in 1630 by the Grand Master Antonio di Paolo, extend across the isthmus from the great harbour to that of Marsamuscetta; they were intended as a place of refuge. Surrounding Senglea and Vittoriosa, on the western side of the great harbour, are the celebrated fortifications called the *Cottonera* lines, from the Grand Master who constructed them in 1676. The quarantine harbour is protected by *Fort Tigne*, constructed in the latter part of the last century, and by *Fort Manoel*, covering the small peninsula of the Lazzaretto, erected in 1726 by the Grand Master Manoel Vilhena, whose bronze statue is on the esplanade. Many of the gateways and drawbridges were ornamented with the armorial bearings of the Grand Masters; but they were mostly defaced or destroyed during the French occupation.

The bastions of the fortifications around Valetta have been converted by the English into burial-grounds. Many celebrated personages

are interred in them. In one of the bastions of Fort St. Elmo is the grave of Sir Ralph Abercromby, and in another that of Sir Alexander Ball, whose monument in the Lower Barracka has been already mentioned. In the *Upper Barracka*, overlooking the great harbour, are monuments to Judge Zammit, Sir Thomas Fremantle, Lieut.-Governor Col. Moreshead, and Sir Henry Hotham. The latter is from a design by Mr. Sconce, the Superintendent of the Victualling Department, and was sculptured at Rome, under the direction of Thorwaldsen.

j. *Suburbs*.—The towns of *Burmola*, *Senglea*, and *Vittoriosa*, on the opposite side of the harbour, contain little to interest the stranger beyond the Government establishments. *Vittoriosa* was the first residence of the knights of Malta previous to the foundation of *Valetta*; it was anciently called *Burgo*, and received the new name in consequence of the victory obtained by its inhabitants and the Greek guard over the Turkish invaders in 1565. In commemoration of this event, La Valette left in the church of his Greek troops his hat and sword, which are still preserved there.

k. *Dockyards ; Naval Hospital*.—The *Dockyard* will perhaps be visited with interest by strangers. It has lately been greatly enlarged. A dry dock, capable of taking in the largest class man-of-war and steamer, has been constructed, and steam-engines have been erected for pumping out this dock, and for increasing the facilities for repairing the machinery of our men-of-war steamers. On the opposite side of the creek is the *Victualling-Yard*; and on a handsome marina are agreeable and commodious houses for the resident officers. On the site formerly occupied by the covered slips erected by the knights for their war-galleys a new and splendid building has been erected for victualling Her Majesty's fleet. It contains ample storeroom for provisions, and a system of machinery, invented by Mr. T. T. Grant, of the Royal Clarence Yard, Gosport, for making biscuit.

In the adjacent creek of *Senglea* are the yards of private shipwrights, where many merchant-vessels are built; the Maltese builders are famous throughout the Mediterranean for their beautiful models. On the height called *Coradino* is a granite obelisk erected by the officers and crew of the *Madagascar* to the Hon. Capt. Sir Robert Cavendish Spencer. The beach below it has a quarantine establishment for large ships of war, which have the privilege of performing their quarantine in this harbour. Beyond is the dyke constructed by Capt. Hunn, by which much valuable land has been reclaimed from a state of marsh at the head of the harbour.

*Coradino* gives its name to the Great Coradino Tank, erected in the years 1841 and 1842, by Mr. W. L. Arrowsmith, the Civil Engineer and Superintendent of Government Works. It is the largest modern covered tank in Europe, as it will contain 15,000 tons of water.

The *Naval Hospital*, in *Bighy Bay*, is a very fine building, the centre

of which was once the palace of a knight who gave his name to the bay. It was converted into a naval hospital by the addition of two wings, by order of William IV. The establishment is well managed, and capable of affording accommodation to 300 patients; the grounds surrounding it, for the exercise of the convalescent, are prettily laid out in gardens.

l. The *Shops* of Malta are generally well supplied and reasonable in their prices. Among them is an excellent English book-shop, established by Mrs. F. Muir, stationer, 43, Strada Mezzodi, with a Circulating Library of English and foreign works, which is deserving of encouragement. The Maltese jewellers are famous for their skill in the manufacture of that delicate gold and silver filigree which is so well known in Maltese crosses and in rings. The Maltese women are also particularly skilful in the art of embroidering muslin in gold and coloured silks, and in knitting silk mittens and gloves: the scarfs and shawls of Maltese work are not at all inferior to those of Constantinople, and ought to be much better known and patronised in England. Travellers who may be desirous of sending home any articles or curiosities from Malta will find it convenient to adopt the system established by Messrs. M'Cracken, so well known to travellers on the Continent as custom-house agents. They have four correspondents in Valetta,—Mr. Ferdinand Dimeoh, the sculptor, 69, Strada Teatro; Messrs. Soler and Co.; Mr. Emanuel Zammit; and Mr. N. J. Aspinall.

m. *Money*.—English money is the current coin in Malta, from a sovereign to a farthing. The old Maltese scudo (1s. 8d. English) is divided into 12 tari of 20 grani each. South American dollars, including those of Mexico, Peru, Bolivia, &c., circulated from the year 1834, at the rate of 4s. 4d. each, until about ten years ago, when the government reduced them to 4s. 2d., which is their present value at Malta.

n. *Living*.—The necessities of life are abundant and cheap, particularly for persons living in private lodgings; indeed there is a Maltese proverb which says that "Maltese may live on fish, flesh, and fowl, for a halfpenny a-day," the great difficulty being to get the halfpenny. The ships of war are generally beset with boys, and even men, ready to dive for a halfpenny; and the many hours during which they wait for the chance of getting it seem almost to confirm the truth of the proverb. The number of furnished houses in Valetta, and in the towns on the other side of the great harbour, is daily increasing. They are superior in comfort to those of Italy, and are less expensive.

o. *Maltese Art*.—Travellers who are interested in the early history of art will find many things in Malta which deserve attention. A resident

artist, Mr. Hysler, has preserved, in exceedingly good outline copies, almost every object of artistic value to be met with in the island. These works seem to show that painting was making the same progress here as in Italy at the revival; and they may probably be regarded as forming an intermediate class between the Byzantine and Italian schools. The early Maltese paintings are generally characterised by a hardness of outline, combined with considerable beauty in the composition. The stranger will scarcely fail to remark that the Maltese exhibit a striking taste for architecture; many of the public buildings in Valetta are not surpassed in any capital; and instances are not wanting in small and remote villages of tasteful and even decorative architecture.

## 4. EXCURSIONS FROM VALETTA.

- a. *Floriana* ; b. *Citta-Vecchia* ; c. *Monte Benjemma* ; d. *Boschetto* ;  
 e. *Sliema*, *S. Julian's Bay* ; f. *Birchircara* ; g. *Lia, Nasciaro*,  
*S. Paul's Bay*, *Melleha Bay* ; h. *Zeitun* ; i. *Crondi, El Minaidra* ;  
 j. *Makluba* ; k. *Gozo*.

We shall now proceed to notice some of the excursions which may be made into the interior of the island. The usual mode of travelling is either on horseback or in a carriage on two wheels, peculiar to Malta, clumsy in construction, but not altogether disagreeable. The only apology offered by the natives for retaining such vehicles is, that, "if anything happens to go wrong, everybody knows how to set it right." Carriages with a pair of horses let at 45 dollars a-month; a pair of horses without carriage, 40 dollars; by the day, 3 dollars; a saddle-horse is usually a dollar and a half a-day.

a. Beyond the walls of Valetta is the suburb of *Floriana*, where the Botanic Garden deserves a visit. The House of Industry here is an admirable institution, founded by the late Marchioness of Hastings, for the education of poor children in various useful trades, chiefly for the purpose of supplying the hospitals and prisons with clothing. Upwards of 200 female children are thus employed; shoemaking, spinning, weaving linen and cotton fabrics, are taught; and the cleanliness and good order apparent in every department are very pleasing. *Floriana* contains extensive barracks, capable of containing 1000 men, and several agreeable villas, the residences of many English families officially connected with the garrison. It has been already stated that the principal Protestant burial-grounds are in the *Floriana* bastions. Between this and *Citta-Vecchia*, the road is crossed by the great Aqueduct, constructed by the Grand Master Vignacourt in 1635, for the supply of Valetta with water. It is carried over arches and through subterranean channels for a distance of 16,885 yards, and is supplied by numerous springs.

b. CITTÀ-VECHIA, the Medina of the Saracens and the Notable of the Arragonese kings, is situated in the centre of Malta, on one of the highest points of the island. It was ruined by the rise of Valetta, and its magnificent houses and palaces are now almost entirely deserted. Many of these fine residences may be hired at a rent of from 6*l.* to 10*l.* a year. The *Cathedral* is said to be built on the site of the house of Publius, the Roman governor at the time of St. Paul's shipwreck. It is dedicated to the great Apostle. The present edifice was built from the designs of Gaffà, after the old one had been destroyed by an earthquake in 1693. It contains a fine specimen of Byzantine painting on wood, a full-length figure of St. Paul in low relief: the folds of the drapery are embossed with silver plate. In the suburb called Rabbato is the *Grotto of St. Paul*, over which a church was erected in the 17th century. St. Paul is said to have lived in this cave during his three months' residence as the guest of Publius. The cave is said to have the miraculous property of not increasing in size, although portions of the stone are constantly carried away as relics. The subterranean chapel contains a marble statue of the Apostle by Gaffà.

Among the other interesting objects at Città-Vechia are the *Catacombs*, also in the suburb of Rabbato. They are very extensive, and are more spacious than those of Rome or Sicily. They are excavated in the soft tertiary limestone of the island, and run for a considerable distance under ground. The tombs are generally arranged in chambers to receive two persons; the places for the head are well preserved. A very large proportion of them are tombs of children. Bones very often occur, but few antiquities have been discovered. The passages at one extremity of the catacombs terminate in a square chamber, containing a round slab like a mill-stone, with a lip or edge round its outer margin: it is supposed to have been used for washing the bodies. The pillars supporting the angles of this chamber are rudely channelled in imitation of columns. On the roof of many of the tombs a rudely-sculptured cross is to be seen. In a private garden in Rabbato is a still more interesting sepulchre, recently discovered. A well had been sunk upon this spot, and in the progress of the work a sepulchral chamber was broken into, which was evidently the tomb of a private family: it is necessary to descend the well in order to examine it. The discovery was rendered more curious by the inscriptions found upon the walls; the hare, the dove, and the words "in pace posita sunt," which are still legible, confirm the belief that all these sepulchres were the works of the early Christians, and most probably used as places of refuge. In the same garden are numerous other tombs, extending under a hill which is said to be completely undermined by them.

c. Beyond Città-Vechia, at the distance of about 3 m., along a bad road, for which donkeys may be hired, is Monte Benjemma, which, though the highest land in Malta, is only 590 feet above the sea. The face of the precipitous hill is excavated into sepulchral chambers of a ruder form and more ancient workmanship than those already men-

tioned. They are called by the Maltese the *Carthaginian Tombs*. These remains form an exceedingly interesting illustration of the early history of the island, and are well deserving the attention of antiquaries. About a mile from Citta-Vecchia, overlooking the valley of Boschetto, is the *Castle of Verdula*, built by the Cardinal Grand Master of that name, in the 16th century. It is a fine castellated building, with a moat and a drawbridge, and commands an extensive view.

d. *Boschetto*, the only wooded valley in the island, was formerly used by the knights as a preserve for game. Its pretty scenes, enlivened with gardens and streams, have made it the general resort for picnic parties, which dine in a large grotto in the valley. Near Boschetto is the Inquisitor's palace, now the favourite retreat of young married people during the honeymoon.

e. Another pleasant ride from Valetta is round the head of the Quarantine harbour to *Sliema*, where is a handsome residence built by a Russian banker, and known by the *sobriquet* of Kremlin. Half a mile beyond it is the bay of *St. Julian's*, where many English families have villas, and on whose western side is an ancient palace of the Genoese family of Spinola.

f. From the head of Missida, the fine line of wharf on the Quarantine harbour, where the races are usually held, is the road leading to several populous casals,—*Birchircara*, *Lia*, *Nasciaro*, &c. The former is remarkable for a very elegant and unique example of the architectural taste of the Maltese,—the church now called the Chiesa desecrata di Birchircara, which deserves to be made known in England by engravings of its beautiful details. This church was found too small for the population of the casal, and the inhabitants resolved to build a new one in another situation, rather than attempt to enlarge the existing edifice. Another was accordingly commenced at Musta some years ago, on a scale of enormous magnitude, considering that the works are entirely defrayed by the voluntary subscriptions of the people, and carried on by the gratuitous labour of the workmen on festas and holidays. The new building was designed by Mr. Grognet, on the plan of the Pantheon at Rome; its portico is 112 feet long, and 60 high, with double columns; the interior diameter of the circle is 125 feet. Though many objections might be made to the proportions of this edifice, it must strike every visitor with surprise to see such a building spring up in a small casal like this, with no other resources than the energy and good will of its own people. Building materials are so abundant in Malta, and the stone affords such great facilities for working, that labour is almost the only thing required on these occasions; but the most singular circumstance connected with the Maltese system of deserting their churches as soon as they become too small for the population is that the position of the village changes likewise. The old houses are pulled

down, and new ones erected round the modern church ; within a few months of its completion the old site is entirely abandoned, and the inhabitants are found to have migrated from their former locality. Birchircara is only one among many instances of this migration of the Maltese peasantry.

g. *Casal Nasciaro*, contains many villas and country seats. In the adjoining *Casal Nasciaro*, on the brow of the rock above the salt-works, are several sepulchral excavations, like those already described. Nasciaro, in Arabic signifying the "place of the Nazarenes," was the first Christian village in Malta. From the salt-works is a road leading to *St. Paul's Bay*, a favourite ride, said to be the scene of the shipwreck of the Apostle. Beyond is *Melleha Bay*, locally famous for a chapel and miraculous picture of the Madonna. Beyond is Marfa, where passengers embark for Gozzo.

h. Leaving Valetta in the other direction, the stranger may visit *Casal Zeitun*, the most populous in the island, celebrated for its religious festa of San Gregorio, a visit to which is one of the ordinary stipulations of the Maltese women in every marriage contract. It is also remarkable for the prevalence of ophthalmia and for the number of its blind : a great majority of the blind musicians who frequent the streets of Valetta are natives of this casal. At a short distance is *Marsa Scirocco*, near which stood a Temple of Hercules. Not far from the village, in the precipitous cliff, is *Hassan's Cave*, said to have been once occupied by a corsair, a remarkable place, well worthy of being visited.

i. About 6 miles from Valetta is *Casal Crendi*, S.E. of which, at the distance of a mile and half, are the most remarkable ruins yet discovered in Malta. For many years large masses of Cyclopean masonry have been visible above ground, and the place has been called by the natives, from time immemorial, *Gebel Keem*, corresponding to "mountain of worship." About ten years ago the then Governor, Sir Henry Bouvierie, caused the site to be excavated, under the direction of Mr. Vance, who was materially assisted during the progress of the work by Sir Vincent Casolani. A regularly constructed building was discovered, more remarkable in arrangement, and far more interesting in regard to the antiquities it contained, than the Giant's Tower in Gozzo, which it much resembles in architectural construction, though inferior to it in dimensions. The extreme area of the building is 105 feet by 70. The outer wall by which it is surrounded is about 10 feet high, formed of one tier of stones placed vertically, and joined with great exactness. The principal entrance is from the S.E. The building consists of two large parallel chambers of unequal length, divided into several apartments, communicating with each other, and with many smaller enclosures of a circular or oval form, branching off from the principal apartments. The first of these parallel chambers, on entering from the S.E., is divided into three parts ; in the central division is an oblong stone bearing the

figures of two serpents, and a small pilaster, on the sides of which is the representation of a tree. A peculiar kind of ornament is common to all the principal members of the building, consisting of round holes punctured all over the stones, extending little deeper than the surface. The second great chamber communicates with the former by a doorway; it contains two altars and several cells roofed with stones of immense magnitude. A small chamber adjoining this contains two similar altars. In another chamber near this large quantities of bones, of men as well as quadrupeds, were discovered; among these was a human skull, buried two feet beneath the floor, and evidently belonging to the Ethiopian race. Among the other relics disinterred were fragments of tibiae, implements of husbandry, vases of baked clay, and eight small headless figures: one of these is a female figure; the rest are dwarf images with disproportionate and monstrous limbs, in grotesque attitudes, resembling the Bacchus in the Pompeii collection at the Museo Borbonico of Naples. Six of these figures are of Maltese stone, and two of terra cotta. In the neck of many of them is an aperture with lateral holes, through which it was apparently intended to affix a head at pleasure by means of strings.

Professor Orioli, of Bologna, who visited the ruins soon after they were excavated, considers them sepulchral cells of a very ancient Phoenician city, which must, in his opinion, exist in the immediate neighbourhood: he considers that the outer circle marks the limits of the sacred precincts, and that the figures were employed to represent the portraits of the dead. Although the usual Maltese name of these singular ruins is Gebel Keem, they are also called Hagar Keem, "the upright stone." This name has been improperly written *Khem*, and has been supposed to bear some relation to Egypt, or the land of Ham (*Khem*). "With regard to these peculiar structures and the people by whom they were built," will not," says Sir Gardner Wilkinson, "pretend to offer any opinion. Their general appearance has rather a druidical character, and, from their antiquity and the occupation of the island by the Phoenicians, we might attribute them to that people; but the absence of all inscriptions leaves the matter in uncertainty, and the small headless figures discovered there (now preserved in the government library at Valetta) in no way aid in solving the question."

About 120 feet to the N. of these ruins are other semicircular enclosures, made with stones placed upright in the ground; and in the neighbourhood, but nearer the sea, at a place called *El Minaidra*, are ruins similar to the Hagar Keem, which are also deserving of examination.

j. *Makluba*, near Crendi, is a singular depression in the rocky soil, with a garden in the bottom, having some resemblance to the Pozzo d'Italia, near Alatri, in the Papal States. It is upwards of 100 feet in depth, and is supposed to have been formed by the sinking of a vast cavern communicating with the sea. The bottom is about 95 paces long by

80 broad ; the vegetable earth which covers it is so deep, that the adjacent rock has never been reached. In the neighbouring village of Zurico the inhabitants are remarkable for their fair complexion and blue eyes, the very reverse of the ordinary characteristics of the Maltese. Zurico is said to be more subject to pulmonary diseases than any other place in the island.

k. *Excursion to Gozzo*, distant 5 miles from Malta. Persons who do not object to a water excursion may hire a rowing boat at Valetta, and reach the island in a few hours. Rowing and sailing boats go over to Gozzo from Valetta daily, and sometimes a small yacht may be hired for the occasion, which is cleaner and more comfortable. Those who prefer land travelling must proceed to Marfa, and there embark. Between Gozzo and Malta is the small island of Comino. Gozzo, the fabled island of Calypso, is 9 miles long and 5 broad (population in 1838, 16,584). The principal landing-place is *Miggiara*, on the E. end of the island, a small fishing village, without any convenient accommodation for strangers. Donkeys, or calèches, may be hired here for proceeding to Rabbato. On a hill on the right is *Nadur*, which supplies the Malta market with fruit, and is noted for its pretty women. Gozzo is more highly cultivated than Malta, and has a richer soil. Its surface is diversified with hill and dale, presenting many beautiful valleys, whose fresh and luxuriant vegetation offers a striking but most agreeable contrast to the arid surface of Malta. The famous Maltese asses, once so much prized and exported, were from Gozzo, but injudicious exportation has nearly destroyed the breed.

On a lofty elevation near the centre of the island is the citadel, within whose walls is a comfortable inn. The chief town of the island is *Rabbato*, a large and populous town, with good houses and several churches, situated under the citadel. The island is much frequented by sportsmen in consequence of the great quantity of game usually to be found there. But its principal object of interest is the remarkable ruin known as the *Giant's Tower*, a fine specimen of Cyclopean construction, excavated about 30 years ago by some British officers. It is on a grander scale than the ruins at Crendi, though of similar construction, and evidently the work of the same people. The ruins are of a circular form, and the entrance is composed of two large stones, 18 feet long and 6 feet broad. There are many indications of further remains in the vicinity, which more extensive excavations might bring to light. The *Grotto* shown as that of Calypso is not worth a visit. A more interesting object is the Table Rock on the S. side of the island, detached from the main land, on whose summit, 100 feet above the sea, grows the *Fungus Melitensis*, formerly in great repute for the cure of hemorrhage. The passage from the island is effected by means of a box running on ropes, in which the visitor is drawn over by a person who has previously passed. This process does not look very agreeable ; but it is perfectly secure, and accidents never happen.

## 5. SOCIETY IN MALTA.

The society of Malta has been very contemptuously described by many passing travellers, who have formed their opinions from the evidence of temporary English residents, or from what they have themselves seen during a flying visit. The ordinary society to be found at Valetta has very much the character of that met with in all garrison towns; but it is exceedingly unjust to class the entire population in this category. The higher classes of native Maltese are not surpassed by those of any country in general intelligence, in highly cultivated tastes, or in the accomplishments and personal character of individuals. But for many years it has been so much the practice of English residents, who have no consequence but that derived from official rank, to treat the Maltese with indifference or contempt, that there is very little opportunity for a stranger to form any opinion except from such examples as may be found in most places where a large fleet and garrison are stationed. Those travellers only who have had favourable opportunities of seeing Maltese society can be aware of their amiable character, of their readiness and ability to communicate information, and of their loyalty to the crown of which they were voluntary adherents. Among the English residents great hospitality generally prevails; their public establishments are thrown open to visitors with singular liberality; balls and other entertainments are of frequent occurrence; and few persons, even though they may have arrived with very slight introductions, leave the island without agreeable recollections of friendships they have formed in it.

## 6. CLIMATE.

The data for forming a correct estimate of the climate of Malta as a remedial agent are still imperfect, so far as the evidence depends on meteorological observations. It is well known that many invalids, for whom a mild dry atmosphere was desirable, have found the climate of Malta beneficial; and it is admitted that it is not only as healthy but considerably drier than that of other islands in the Mediterranean, and of the towns on the coast of Italy and France, which are resorted to by invalids. The mean temperature of Malta, according to the observations recorded by the late Dr. Hennen, in his valuable work on the *Medical Topography of the Mediterranean*, is about  $63^{\circ}$ , the maximum  $90^{\circ}$ , and the minimum  $40^{\circ}$ , *within doors*. His observations on the barometer and hygrometer give the following results:—

Barometer, maximum  $38\cdot8$ ; minimum  $30\cdot2$ ; mean  $30\cdot6$ .  
 Hygrometer    "     $110$ ;    "     $28$ ;    "     $63\cdot1$ .

The principal authorities on the climate of Malta are Dr. Hennen, just quoted, who was Inspector-General of Military Hospitals in the

Mediterranean ; Dr. Liddell, Physician of the Naval Hospital ; and Dr. Sankey, long resident as a medical practitioner at Valetta. Dr. Hennen states that a very large proportion of the native inhabitants die of pulmonary consumption ; but this assertion is denied by Dr. Sankey and Dr. Liddell, who have satisfied themselves that Dr. Hennen was led into an important error by the native practitioners, in confounding phthisis, or pulmonary consumption, with " Maltese consumption," a disease which has no necessary reference to the lungs. The term " consumption," in fact, is not understood in the same sense among the native medical practitioners as it is in England ; and, according to their view, it is applied to any wasting or consuming of the body, from whatever cause it may originate. Hence deaths from old age or debility, or in a frame worn out by chronic disease, are returned in the police reports, to which Dr. Hennen had access, under the head of consumption. So that, instead of 6 per cent., as stated by Dr. Hennen, the cases of pulmonary phthisis, as recorded in Dr. Liddell's tables, do not exceed 3 per cent. ; and Dr. Sankey confirms this fact by stating that certainly not a fourth part of the cases returned by the native physicians as consumption have any connexion with the lungs. Sir James Clark, in his 'Summary of the Climate,' drawn up from Notes supplied by Dr. Liddell and Professor Galland of the University of Malta, states that, " as a winter climate, from the middle of October to the middle of January, it can scarcely be surpassed ; towards the middle of January the weather becomes unsettled ; February and March are boisterous and rainy ; April, as elsewhere, is proverbially variable ; and before June phthisical patients should leave the island to avoid the sultry summer heat. The climate may be considered pretty equable, the range of temperature during the 24 hours seldom exceeding 6°. The air is almost always dry and clear ; gales of wind are not frequent ; but Malta may be said to be a windy place, particularly in spring. Thunder-storms are common during the rainy season. The fall of rain is supposed to be about 15 inches." Sir James Clark, in reference to the influence of the climate on disease, observes that " the diseases in which Dr. Liddell has observed the climate of Malta serviceable, in conjunction with the important preliminary sea voyage to it, have been asthma connected with chronic bronchitis, scrofulous swellings and eruptions, dyspepsia, and hypochondriasis, and that atrophy and disordered state of health which are induced by over-active therapeutics. He considers the climate to be peculiarly conducive also to the health of the aged. Dr. Sankey has found it beneficial in chronic rheumatism. The mortality among Maltese children is enormous, from their scanty and improper food ; but the Maltese women, when well fed, make excellent wet-nurses ; and the English children that are reared by them, or by their own mothers, thrive remarkably well in Malta. The diseases of children, such as measles, scarlet fever, and hooping-cough, are comparatively mild. The immunity of Malta from any endemic disease, the ordinary good health enjoyed by the natives and by the English, as well as by persons from other countries

resident there, and the actual state of the weather throughout the year, have given a character for salubrity to the climate. But from the statistical tables of Major Tulloch, it appears that, even as regards the indigenous inhabitants, Malta is by no means so healthy as Britain. It seems to enjoy only the average salubrity of the states of the south of Europe." To these remarks we may add that, so far as benefit is derivable from sea-air and sea-voyaging in a mild atmosphere—which is now admitted by most physicians—Malta has a decided advantage; for the invalid may make short voyages from the island with perfect facility, and with every comfort which the improved system of navigation has introduced. He may also obtain in the island many of those necessary comforts and conveniences which few places out of England afford in an equal ratio; and by avoiding the excitement of public entertainments, may derive very material advantage from a temporary sojourn.

#### 7. LANGUAGE.

The language commonly spoken in Maltese society, and in the shops, is Italian. The native Maltese language so closely assimilates with the Arabic, that the islanders are perfectly understood in all the ports of Africa and Syria. According to the opinion of Cardinal Mezzofanti, the Maltese language is a mixture of Arabic and Punic. Attempts have recently been made to reduce it to a written language, by the employment of Roman letters, and the invention of new ones to convey the guttural sounds. But such attempts can only be attended with partial success; and the suggestion of the learned Professor Farish and others, to restore the Arabic in all its purity, is much more worthy of encouragement.

#### 8. HISTORY.

In conclusion, it may be remarked that there is scarcely any island in the Mediterranean which has had so many masters as Malta. We are told by Homer that it was first peopled by the Phœaciæ. After being successively colonised by Phœnicians, Greeks, and Carthaginians, it became permanently attached to the Roman empire in the second Punic war. On the fall of that empire it was seized by the Vandals and the Goths, and subsequently became part of the Eastern empire. In 870 the inhabitants revolted, and surrendered to the Saracens. From them it passed to the Norman and German possessors of the throne of Sicily. It followed the fortunes of that kingdom under the houses of Anjou and Arragon; and was granted in 1522 by Charles V. to the Order of St. John of Jerusalem, under the Grand Master De L'Isle Adam, then expelled from Jerusalem by Suleiman the Magnificent. It remained under the rule of the Order from that time to the year 1798, when the Grand Master, Hompesch, a German, surrendered it to Napoleon without striking a blow, although in a con-

dition to offer the most effectual resistance. After leaving a strong garrison of French troops, and plundering the island of all its treasures, Napoleon proceeded to Egypt. The French had scarcely been in occupation two months when the inhabitants revolted, compelled the French to shut themselves up in Valetta, and made a voluntary cession of the island to Great Britain. The destruction of the French fleet at Aboukir enabled Lord Nelson to commence immediately the memorable siege and blockade of the French garrison in Malta, which lasted for two years, when the French capitulated and formally surrendered the island to the British. This cessation was confirmed by the Congress of Vienna, and the fact has been recorded by the Maltese in the following inscription over the Grand Guard-house in Valetta:—“*Magnæ et invictæ Britannia Melitensem Amor et Europe Vox has Insulas confirmat, A.D. 1814.*”

The Blockade of Malta was so remarkable for its duration, as well as for the sufferings of the besieged, and the unremitting watchfulness of the blockading squadron, that it has scarcely a parallel in history. It commenced in September 1798, when, in addition to the ordinary garrison, the harbour contained the line-of-battle-ship Guillaume Tell, and the two frigates La Diane and La Justice, the three ships which reached the island after the battle of the Nile. After the expiration of the first year's blockade, provisions had become so scarce that a fowl sold for 60 francs, a pigeon for 12, a pound of sugar for 22, and a pound of coffee for 26 francs. Towards the end of the second year's siege, Admiral Villeneuve determined on making an attempt to send the ships to France for assistance; the Guillaume Tell was sent out with all possible precautions, but she was captured by Lord Nelson on the same night. Several speronaras were also despatched, but captured. As a last resource, the two frigates Diane and Justice were despatched; but on the morning following their departure, a line-of-battle-ship passed the harbour, in sight of the whole garrison, with La Diane in company, bearing the British flag. The distress of the garrison was extreme; a cartouche of oil sold for 24 to 28 francs, coffee 48 to 58 francs a pound, and sugar from 43 to 48 francs. Horses, mules, cats, dogs, and even rats, had been so long consumed, that to hold out longer was impossible. The garrison accordingly capitulated in August 1799, after a siege of two years and a day, during which the French consumed 52,000 shot and bombs, and about 700,000 cartridges; the provisions on which they had subsisted during this time would not have lasted more than seven months on full allowance.

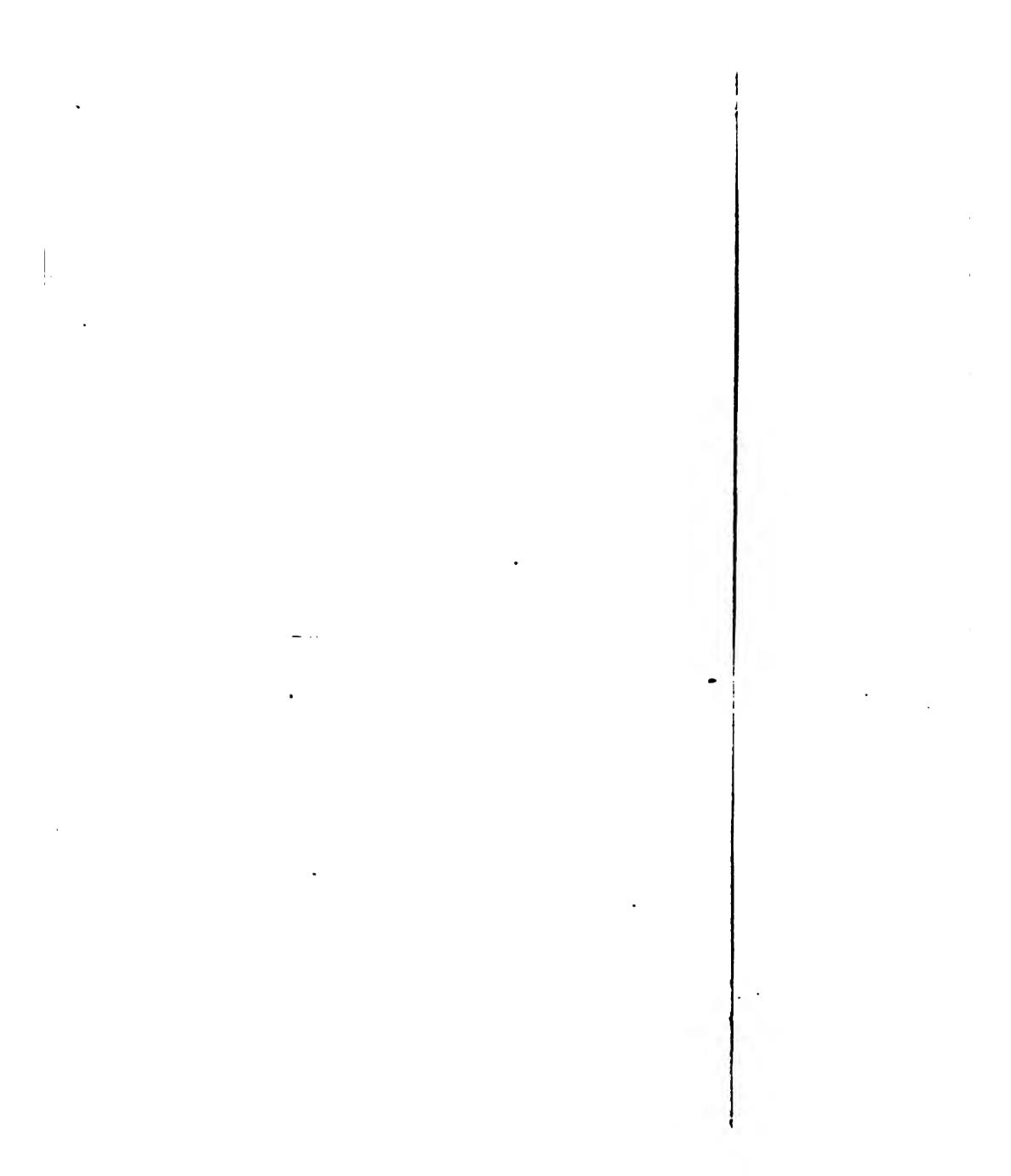
Malta has been seven times visited by *Plague*; and nothing but the strict and rigorous enforcement of its quarantine regulations could have preserved it from more frequent visitations of that awful calamity. The earliest recorded plagues of Malta occurred in the 16th century (1519 and 1593); in the following century it appeared three times, in 1623, in 1663, and in 1675; in the latter year it carried off 11,300 persons. A period of 138 years elapsed before the island was again ravaged by this scourge. In 1813 it broke out with fearful violence,

having been imported, it is believed, by a vessel from Alexandria, which arrived with a foul bill of health, and from which some linen is supposed to have been smuggled ashore. From its commencement in April in that year to its cessation in November, 4486 deaths occurred, of which 1223 took place in Valetta. Its final extinction is to be attributed to the judicious measures devised by the governor, Sir Thomas Maitland, and carried into execution by Col. Rivarola, Inspector-General of Police. The beneficial effects of the system of isolation enforced by the governor, on the principle that the disease is communicated solely by actual contact, were so decided, that he surrounded Curmi, where it was raging with great violence, by a cordon of troops and a double line of walls; and having thus confined the disease within certain limits, he adopted the bold measure of declaring that the plague was extinct—an expedient fully justified by its *immediate disappearance*. In corroboration of this fact, it may be mentioned, that several populous villages in which the system of isolation was enforced on the appearance of the pestilence, as Senglea, Crendi, Safi, &c., entirely escaped, although the disease was fatally prevalent in many adjacent casals. In 1814 plague appeared at Gozzo, but was extinguished in a few days by the adoption of the same prompt and decisive measures of police which Sir Thomas Maitland had found so effectual in Malta during the preceding year. [O. B.]

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The following extract from the late Mr. Stewart Rose's Epistle to Mr. Frere, containing a graphic and playful sketch of the characteristic features of Malta, may afford some amusement to the reader :—

" Where neither lake nor river glads the eye,  
Scared with the glare of 'hot and copper sky ;'  
Where dwindleth tree o'er shadows withered sward,  
Where green blade grows not ; where the ground is charred :—  
Where, if from withered turf and dwindleth tree  
You turn to look upon a summer sea,  
And sparrow's sail of snowy hue,  
Whitening and brightening on that field of blue ;  
Or eye the palace, rich in tapestry'd hall,  
The Moorish window and the massive wall ;  
Or mark the many loitering in its shade,  
In many-coloured garb and guise arrayed :  
Long-haired Scalonian skipper, with the red  
And scanty cap which ill protects his head ;  
White-kilted Suliot, gay and gilded Greek,  
Grave, turbanned Turk, and Moor of swarthy cheek :—  
Or sainted John's contiguous pile explore,  
Gemm'd altar, gilded beam, and gorgeous floor,  
Where you imblazoned in mosaic see  
The symbols of a monkish chivalry ;  
The vaulted roof, impervious to the bomb,  
The votive tablet, and the victor's tomb,  
Where vanquished Moslem, captive to his sword,  
Upholds the trophies of his conquering lord :—  
Where if, while clouds from hallowed censers ream,  
You muse, and fall into a mid-day dream,  
And hear the pealing chant, and sacring bell,  
'Mid the drum's larum and the burst of shell,  
Short time to mark those many sights which I  
Have sung, short time to dream of days gone by,  
Forced alms must purchase from a greedy crowd  
Of lazy beggars, filthy, fierce, and loud,  
Who landing-place, street, stair, and temple crowd :—  
Where on the sultry wind for ever swells  
The thunder of ten thousand tuneless bells,  
While priestly drones in hourly pageant pass,  
Hived in their several cells by sound of brass :—  
Where merry England's merriest month looks sorry,  
And your waste island seems but one wide quarry."



## HINTS ON REACHING CONSTANTINOPLE.

Those that would go by the quickest and cheapest route—now that the line of railway from Paris is nearly completed to Marseilles—should go through France, and time their arrival at Marseilles so as to catch one of the direct steamers plying between that port and Constantinople. Those steamers leave Marseilles on the 6th, 16th, and 26th of each month, and make the passage in eight days, so that a man need not be longer than ten days on the road. Those that mean to confine their excursions to Stamboul and its vicinity want no weapons, but those that mean to go inland had better provide themselves with some portable efficacious arms, such as the smaller size of Colt's revolvers. There are too many bashi-bazuki about to advise any one to leave the vicinity of Constantinople unarmed.

Travellers who wish to keep in good health should recollect that the climate in summer is changing from one extreme to another, and that the same day, even the same hour, may be intensely hot and cold. They should wear cotton shirts and flannel; their outer dress should be of light make and colour, as for India, but they should have some very warm and portable outer clothing, to provide against a sudden change of temperature. On coming here they should not adopt the Fez, which exposes novices to a *coup de soleil*, but they should wear white hats or caps of such a make as to shelter the head and keep it cool. Those that would smoke cigars should bring them, for cigars here are as expensive as in London, and not near so good. It is the same with gloves and other small luxuries. Goods of this class, sold in Pera, are bad and dear. It should be recollected that the climate of Constantinople, with its thin, pure,

and exciting air, is salubrious, but also very dangerous, and that persons of a full habit, or those that are intemperate, are liable to acute diseases of an alarming character. Catching cold very frequently leads to bronchitis and pneumonia; intemperance produces dysentery. Wine, cold water, milk, and fruit, if not actually obnoxious, are at least dangerous. The water should never be drank alone, but mixed with wine or coffee, and those that would be in very good health should profit from the hint the Turks take from the climate, and drink as much black coffee as possible. But as Turkish coffee is too strong for English palates, it should be thinned with water. Cold water mixed with coffee is a delightful and salubrious beverage—at least in this country—and those alone can appreciate it who have vainly sought to quench that consuming thirst from which all strangers suffer in summer.

On arriving in the Bosphorus the stranger should charter a kaik, but not one of the larger Maltese boats. The kaiks are by far the safest boats, if one gets into them and out of them with proper care; and the Maltese, anywhere but in Malta, are among the greatest scoundrels in the Levant. The stranger, if conscious of having no goods liable to duty (and it would be strange if he had), should refuse to be taken to the Custom-house, where he would be detained to no purpose. He should tell the kaikehi to take him to Tophana. His merely saying the word is quite enough. One man with one man's luggage should pay four piastres for his kaik, two men should pay six. I make no mention of ladies, for they have no business here, and would only be miserable. The Custom-house officers on the landing stage at Tophana will help the stran-

ger out of the kaik, see that his luggage is taken out, and load it on the back of a hamal or porter. For this service the Custom-house officer expects a bakshish of three piastres, and should have it, but not until he has asked for it. The stranger should name the hotel he wishes to go to, and the hamal will conduct him. If more than one hamal seizes the luggage, they should be left to fight it out among themselves. If the luggage be really one man's luggage, the stranger will pay the same money to two or three which he would have paid to one, namely, five piastres, or, if he wishes to be very liberal, seven. To avoid useless disputes the landlord should be told to pay the money.

But before the hamals are sent away it is necessary to have a preliminary settling with the landlord. In ordinary times it is a general rule in the East to inquire the price of room, breakfast, and dinner, and it is equally a matter of course to offer one-third or even one-half of the sum demanded. But these are extraordinary times. The hotels, or rather the boarding-houses which are called hotels, are full to overflowing, and for one guest who leaves the house, deterred by the prices, the landlord may have two or three next day, who will give any money for a bed and a place at the table d'hôte. Therefore, as matters stand, though the price should be inquired for to check the landlord's extravagant fancy on the day of reckoning, but trifling abatements, if any, can be expected from the sum demanded, which is likely to be 12 fr. per day for room, breakfast, and dinner; but 12 fr. is cheap; 15 fr. is not an extraordinary demand, and in many instances 20 fr. per day have been demanded, and have been given. In any case the stranger should refuse to settle the price with the landlady if the husband be absent. He should rather wait for the return of the master of the house, for, greedy and grasping as

the Greeks are (most of the hotel-keepers are either Greeks or Maltese), the women are by far more greedy and grasping, and decide their bargains with an unblushing hardness which utterly confounds the wanderer from countries where "the cold in clime are cold in blood."

The stranger should not look for information from the landlord or the waiters of his hotel. They know nothing, and, generally speaking, are not even able to tell him in which direction to go to the British legation. But if they give him information, nine times out of ten it will be found to be incorrect. The very first thing which a man must learn in the streets of Pera is to depend entirely upon himself, to follow his own judgment in everything, and to prefer acting upon his own crude impressions to acting upon the advice which, by dint of perseverance, he can worm out of the inhabitants of the place. Above all, let him at once understand that almost all the persons who surround him are nearly quite as much strangers in Pera as he himself, for, though they may have lived here for years, they do not know or understand anything, because they can see no reason why they should. We often object to the Turks that they have treated this country as if they merely camped in it. The same may be said of the Christians and Franks of Pera; they take no interest in the place and its ways, and, though they pass their lives here, they treat the town as an encampment, a sort of halting-place on a vagabondising tour.

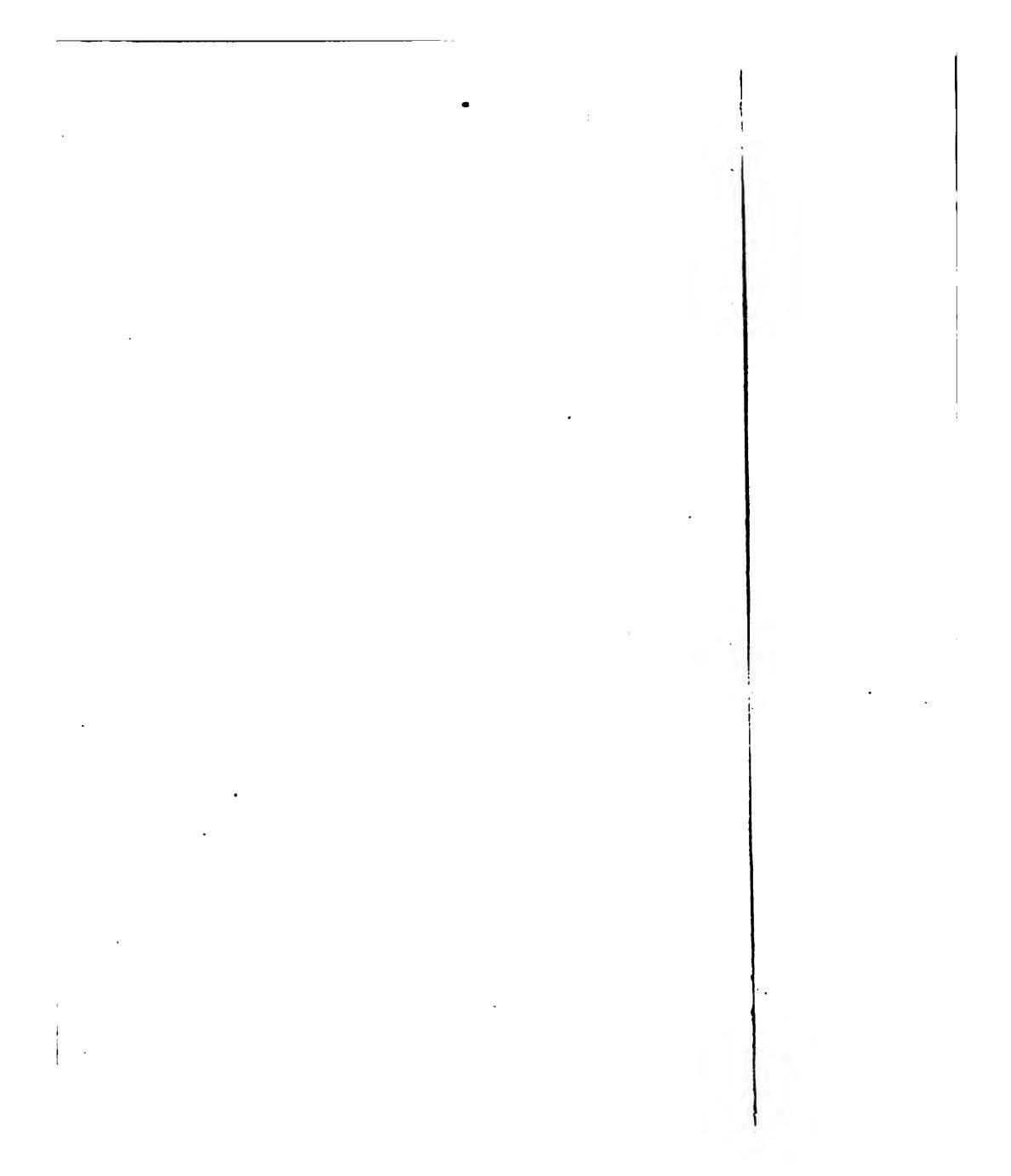
Though in the first instance it is necessary to go to an hotel, a prudent stranger will not remain there, but look out for *some furnished lodgings*. The only way to find them is to walk through the principal streets and inquire in the various shops, for bills in the windows announcing the fact that furnished lodgings are to let are almost unknown. The few houses where such notices are displayed are

always full. The people of Pera may be said to detest advertising; the majority of their shops have not even the name of the firm written up. But all the shops that display a proprietor's name are driving a roaring trade. If, by dint of asking questions, the stranger has found a house with rooms to let, he will have to combat two propositions which are invariably made. Not content with letting the room, the people will propose giving him breakfast and dinner also. He may accept the breakfast, but he should decline the dinner, for in most cases he will have to eat it alone, in the worst room of the house, served on a dirty tablecloth, by a grumbling servant, while the children of the house come in and look at the barbarian taking his meal. The reason why the people of Pera are so fond of making contracts for furnishing dinner is, that of six dinners but three are eaten. The stranger gets disgusted, and, falling in with friends and acquaintances, he naturally goes and dines at an hotel. He eats one dinner, and pays for two; and, since in the end he must dine at an hotel, he had better do so from the first. There are no restaurants where a man can dine *à la carte*. The prices for dinner in the hotels vary from 3 fr. to 5 fr. per day.

The next proposition, which the stranger should resolutely decline, is to take the rooms by the month. Some trifling difference in the price is held out as a bait, but it should not be swallowed. If taken for a month the landlord will also insist on prepayment, and every complaint of rudeness, filth, and neglect, is after that met with the cool rejoinder, "Siete padrone," "You are perfectly

at liberty to go if you don't like the house." But, if the stranger retains really the mastership of his own movements by not binding himself for more than a day, he will meet with a small degree of attention, and, strange to tell, in that case no one will ask him to pay in advance. Where the people refuse to let their lodgings by the day, there the stranger had better refuse to live, for assuredly the proprietors calculate upon a month's rent for a fortnight's occupation. The price of lodgings varies according to the size of the room and house; 2 fr. per day is very cheap, and 10 fr. per day very dear. Very good rooms, not too much infested with vermin, may be had for from 4 to 6 francs per day, and, if the bargain be well driven, the breakfast should be included in that sum. A room, when hired, should be taken possession of at once, for the landlords here do not scruple to let the same room twice in a day, and he who comes first occupies it, while the man who comes too late is in a very awkward position, especially if he has given up his room in the hotel. A slow or careless person may most unexpectedly find himself on the pavement, with his traps loaded on the shoulders of two hamals, whose language he does not understand, but whose impatient gestures ask, as plainly as words can tell, "Where, in the name of all that is absurd, are we to go to?"

I believe these hints will suffice to help a stranger over the difficulties of the first few days, and enable him by settling down quietly to live and learn the manners and customs of the Perote Franks.—*Daily News*.



A HANDBOOK  
FOR  
TRAVELLERS IN TURKEY.

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INTRODUCTION.

*a. GENERAL HINTS FOR TRAVELLING IN TURKEY.*

"THROUGHOUT European, and a great portion of Asiatic Turkey, as also in Persia and Central Asia, people travel on horseback. With the same horses the average rate may be 20 to 25 miles a day. With post-horses, changing at stages varying from 10 to 18 miles, 60 miles a day may be easily accomplished; 100 is fast travelling; 150 the fastest; 600 miles in four days and a half, and 1200 in ten, are, indeed, feats, but not very common ones.

"This mode of travelling, even when not going at such a pace as that just mentioned, involves hardships, exposure, and fatigue. It is not a recreation suited to all men, and is trying even to those who are vigorous and indifferent to luxuries and comforts; yet there is none of that languor and feverishness that so generally result from travelling on wheels, but in their stead invigorated health, braced nerves, and elevated spirits. You are in immediate contact with nature. Every circumstance of scenery and climate becomes of interest and value, and the minutest incident of country or of local habits cannot escape observation. A burning sun may sometimes exhaust, or a summer-storm may drench you, but what can be more exhilarating than the sight of the lengthened troop of variegated and gay costumes dashing at full speed along to the crack of the Tartar whip and the wild whoop of the *surgees*? What more picturesque than to watch their reckless career over upland or dale, or along the waving line of the landscape,—bursting away on a dewy morn, or racing 'home' on a rosy eve?

"You are constantly in the full enjoyment of the open air of a heavenly climate,—its lightness passes to the spirits,—its serenity sinks into the mind. You are prepared to be satisfied with little, to support the bad without repining, to enjoy the good as a gain, and to be pleased with all things. You are fit for work and glad of rest; you are, above all things, ready for your food, which is always savoury when it can be got, and never unseasonable when forthcoming. But here it will be seen that no small portion of the pleasures of eastern travel arises from sheer hardship and privation, which increase so much our real enjoyments, by endowing us with a frame of mind and body at once to enjoy and to endure. It is also from such contingencies

alone that those amongst us who have not to labour for their daily bread can obtain an insight into the real happiness enjoyed three times a-day by the whole mass of mankind who labour for their bread and hunger for their meals.

"To travel in the East with comfort or advantage, it is necessary to do so according to the rule and custom of the country. This it is easy to lay down as a rule, but very difficult to put in practice, because it supposes long experience and perfect acquaintance with a subject when you enter only on its threshold. But, supposing that this can be effected, you will proceed on your rambles, accompanied by attendants who perform the various functions of your establishment as they would do in a fixed abode; you carry also along with you every requisite and comfort, and feel yourself almost entirely independent of circumstance or assistance; and thus, in the desert, as in the peopled city, the associations of home pursue you, and practically inform you of those feelings of locomotive independence, and of that combination of family ties and nomade existence, which are the basis of Eastern character. How do these inquiries, which appear at a distance so abstruse, become homely and simple when you surround yourself with the atmosphere of custom? You can at once lay your hand on motives; you spring at once to conclusions, without the trouble of reflection, or the risks which so unfortunately attend the parturitions of logic. Placed among a strange people, if you inquire, you must use language not applicable to their ideas; if you argue, you deal with your impressions, not theirs; but when you put yourself in a position similar to theirs, you can feel as they do, and that is the final result of useful investigation. Burke, in his essay on the 'Sublime and Beautiful,' mentions an ancient philosopher who, when he wished to understand the character of a man, used to imitate him in everything, endeavoured to catch the tone of his voice, and even tried to look like him: never was a better rule laid down for a traveller.

"If I might recal one hour from this simple and nomade existence more delicious than the rest, it would be that of the evening bivouac, when you choose your ground as fancy or caprice may decide,—on a mountain-brow, or in a secluded vale, by a running brook, or in a sombre forest; where, become familiar with mother earth, you lay yourself down on her naked bosom. There you may establish sudden community with her other children—the forester, the lowland ploughman, or the mountain shepherd; or call in, to share your evening repast, some weary traveller, whose name, race, and land of birth may be equally unknown, and who may, in the pleasing uncertainty but certain instruction of such intercourse, wile the evening hour away with tales of the desert or stories of the capital, and may have visited, in this land of pilgrims, the streams of Cashmere, or the parched Sahara.

"But though never can you better enjoy, still nowhere can you more easily dispense with, man's society than in your tent, after a long day's fatigue. It is a pleasure which words cannot tell to watch that portable home, everywhere the same, spreading around its magic circle, and rearing on high its gilded ball; as cord by cord is picketed

down, it assumes its wonted forms, and then spreads wide its festooned porch, displaying within mosaic carpets and piled cushions. There the traveller reclines, after the labour of the day and the toil of the road—his ablutions first performed at the running stream and his *namas* recited,—to gaze away the last gleam of twilight, in that absorbed repose which is not reflection, which is not vacancy, but a calm communing with nature, and a silent observation of men and things. Thus that pensive mood is fostered, and that soberness of mind acquired, which, though not morose, is never trivial, and, though not profound, is natural and true. Thus, at home in the wilds, should the Mussulman be seen, picturesque in his attire, sculpturesque in his attitude, with dignity on his forehead, welcome on his lips, and poetry in all around. With such a picture before him, the ever-busy Western may guess at the frame of mind of those to whom such existence is habitual, and who thence carry into the business of life the calm we can only find in solitude, when, escaping from our self-created world of circumstance, we can visit and dwell for a moment with the universe, and converse with it in a language without words."—*Urquhart*.

#### b. ROUTES FROM ENGLAND TO TURKEY: STEAMERS, &c.

N.B. The days of sailing and other regulations specified in the following routes, and throughout this work, are those fixed at the present time (March, 1854). As changes frequently take place, reference should be made, before starting, to Wheatley's *Oriental Companion*.

Many travellers visit Turkey from Egypt or Greece, in which case they will probably first make their way to Syra, that great centre of the steam navigation of the Levant, and from whence there is frequent steam communication with Constantinople, Smyrna, Salonica, Beyrouth, Alexandria, Athens, Malta, &c.

The main routes from England to Turkey direct are:—

##### I. From London to Constantinople, by Vienna, the Danube, and the Black Sea (in about 10 days).

From London to Vienna, by Ostend, Cologne, Dresden, and Prague, in about 72 hours. Vienna to Constantinople, by the Danube and Black Sea, in about 7 days. A quick steamer\* leaves Vienna every Friday at 9 A.M., reaching Galatz on the following Tuesday afternoon. There passengers are transhipped into a larger steamer, and reach Constantinople on the following Thursday. To reach Constantinople by this route or the next (II.) need not cost more than 20*l.* first-class fare. Second-class fare is about one-third less.

A variation of this route would be to leave the steamer at Semlin, and then ride to Constantinople from Belgrade. (Section II., Route 1.)

##### II. From London to Constantinople, by Vienna and Trieste (in about 12 days).

London to Trieste, by Ostend and Vienna, in about 5 days. Trieste to Constantinople, in about 7 days, by the Austrian *Lloyd's Steamers*,

\* N.B. Stopped since the opening of the war, 1853.

which start every Thursday at 4 P.M., stopping at Corfu, Syra, Smyrna, the Dardanelles, &c.

III. *From Southampton to Constantinople, by Gibraltar and Malta* (in about 15 days).

The *Peninsular and Oriental Company's Steamers* sail from Southampton for Smyrna and Constantinople on the 27th of every month. Fare, first-class, 30*l.*; second-class, 19*l.* Also on the 4th and 20th of every month for Malta, whence there are French steamers to Athens, Smyrna, and Constantinople, on the 5th, 15th, and 25th of every month.

A variation of this route would be to proceed from London to Marseilles, and then embark on board the French steamers for the Levant, which start about 3 times every month.

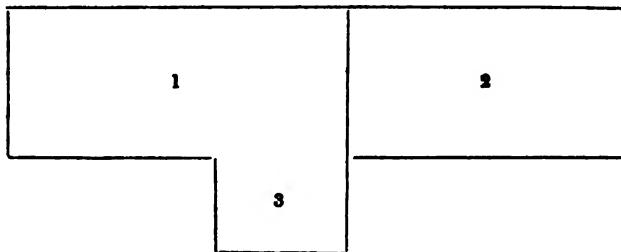
It will be seen that, of the above Routes, I. and II. are both cheaper and more expeditious than III. All heavy luggage should be sent by the Mediterranean steamers, to meet the traveller at Smyrna or Constantinople. Full information may be obtained at the Peninsular and Oriental Company's offices, 122, Leadenhall Street.

c. REQUISITES FOR TRAVELLING : LUGGAGE, CLOTHES, &c.;  
PRESENTS ; LETTERS OF INTRODUCTION.

"A tent is the first requisite, the old cities and places of the greatest interest being frequently distant from the modern towns or khans; and a good tent makes the traveller quite independent of the state of the health of the town. It is desirable that the tent should be of waterproof material. Great use may be found in an oilcloth hammock, which may be hung from pole to pole, and is always of use to spread under the mattress when the ground is wet. A carpet may be procured in the country, but a mattress must be taken; also a canteen, containing the usual requisites for cooking and for making tea, and a lantern. Arrowroot is the most portable and convenient material for the traveller's store; it may be prepared in five minutes, and a basin of this will stay the appetite until the dinner can be prepared, which, what with pitching the tent, lighting the fire, and the process of cooking, must frequently be delayed an hour or two after the traveller halts. Rice is necessary, and tea, hot or cold, the greatest of all luxuries. I have always found the convenience of carrying a gimlet among my travelling stores; it is a substitute for nail, hook, and hammer: inserted into the wall, it forms a peg, by which my clothes are frequently kept from the damp and dirty floor, or to which I can hang my watch, glass, or thermometer. The traveller will, of course, be prepared with every requisite for the tailor, and will take a few simple medicines."—*Fellows.* It is to be observed, however, that a tent, though highly useful in Asia, is unnecessary and unusual in European Turkey.

*Protection from Vermin.*—All parts of the East abound in vermin of every description, each annoying the wearied traveller, and some by their bite occasioning serious pain or illness. An apparatus for obviat-

ing this evil was invented by Mr. Levinge, and is thus described by Sir Charles Fellows, who used it in travelling in Asia Minor.—“The whole apparatus may be compressed into a hat-case. A pair of calico sheets, 9 feet long, sewed together at the bottom and on both sides (No. 1), are continued with muslin of the same form and size sewed to them at their open end (No. 2); and this muslin is drawn tightly together at the end of the tape. Within this knot are three or four loose tapes, about 18 inches long, with nooses at their ends, through which, from within, a cane is threaded so as to form a circle, extending the muslin as a canopy, which in this form is suspended. These canes must be in three pieces, 3 feet long, each fitting into the other with a socket or ferrule. The entrance to the bed is by a neck from the calico (No. 3), with a string to draw it tightly together when you are within. It is desirable that the traveller should enter this bed as he would a shower-bath, and having his night-shirt with him. When the end formed of muslin is suspended, the bed forms an airy canopy in which the occupant may stand up and dress in privacy, no one being able to see him from without, while he can observe all around. To prevent accidents from tearing the apparatus, I have found that the best mode of entering it was to keep the opening in the middle of the mattress, and, standing in it, draw the bag entrance over my head.”



“During the day the traveller may read and write within it free from the annoyance of flies, and in the evening, by placing a candle near the curtain, he may pursue his occupations undisturbed by gnats. It will even supply the place of a tent, as a protection from the dew, if a night be spent in the open air. The price of this apparatus need not exceed 5 dollars. Some travellers take brass or iron bedsteads, which are a great protection against vermin; the only objections to them are their weight, and the loss of time required to fix them for the night, and to pack them in the morning. A mattress spread on the ground, with a piece of oilcloth of the same size under, will be found a sufficient protection against damp.”\* Travellers who have used Mr. Levinge’s contrivance have found it answer the purpose effectually; it excludes bugs and mosquitoes, and, when carefully managed, fleas also.

\* Messrs. Maynard and Harris, 126, Leadenhall-street, have made this apparatus under Mr. Levinge’s instructions, and furnish it complete, of the best materials, for 11. 6d.

The following stores should form part of the traveller's equipage when travelling en grand seigneur ; but as it will be found impracticable, under ordinary circumstances, to carry them all, a selection must be made, from time to time, of such as are most necessary. They may be found good at Corfu and Malta, Smyrna, Constantinople, and Athens.

*Tea*, which is good at Malta and Athens, and particularly so at Constantinople, where the caravan tea may sometimes be had from Odessa.

*Chocolate*, a nutritious and portable store, and prepared without difficulty.

*Coffee* is sold in every town, and is particularly cheap at Malta, but in general better at Smyrna. The real Mocha coffee is seldom to be met with, and hardly ever unadulterated, and it fetches a high price.

*Loaf Sugar*.—Egyptian sugar is abundant throughout the East ; it is of an inferior quality, and sold cheap.

*Wine*.—Good common wine will be found in most of the Greek islands, and at Smyrna, Constantinople, and other large towns of Turkey.

*Porter*.—Those only who have travelled during the hot season, and particularly on the Lower Danube, can form any notion of the luxury of *porter*. It is to be had at *Stampa's* at Constantinople (Galata), where the price is very moderate. Many persons have attributed their escape from the severe malaria fevers of the Danube to the use of porter as their common beverage. Of course it can only be carried when travelling in a steamer, or in a boat, as on the Danube and the Nile.

*Brandy*, or spirits of any kind, are preferable as a travelling store, as they occupy so much less space ; a good deal will be required, as the Turks have less scruple about drinking spirits than wine, and frequently ask for some. Brandy is very useful in marshy situations, but should be used with moderation.

*Biscuits*, made at Malta, are equal to those of England.

Maccaroni, cheese, Harvey sauce, mustard, pepper, basket-salt, arrow-root, preserved meats, portable soup, hams, and dried tongues are useful, and absolutely necessary for those who travel in places where meat is not to be procured. Lemon and kali powder and Moron's magnesian effervescent powder are useful. Seidlitz powders are also valuable in glass bottles, but they spoil in paper boxes.

A canteen may be found by chance at Malta, but it is perhaps better to have one from England ; it must contain knives, forks, glasses, plates, teapot, cups and saucers, and culinary utensils. None of these articles should be of silver, nor anything taken of sufficient value to tempt a robber.

*Portmanteaus*.—The traveller should have a pair of portmanteaus, of moderate size and equal weight, so as to balance each other on a pack-saddle.

A large English hunting-saddle, with holsters for pistols, bottles, memorandum-book, &c., a thickly padded saddle-cloth, and a bridle.—Europeans will find it very difficult to ride on the saddles of the countries.

*A courier's saddle*, with the broad stirrups coated with cork and leather, as made in Paris for riding couriers, and a pair of the leather saddle-bags (*Khourij*) made at Constantinople, are invaluable.

*An umbrella* is required not only as a protection from the rain, but from the sun; it should be of double silk.

*A straw hat* with a wide brim, or a wide-awake, is the best in hot countries.

*A green veil, blue or neutral tinted spectacles*, are useful as a protection from the glare of the sun.

*A small tent, a hammock, and a small carpet* have been already mentioned.

*One or two large pieces of vulcanised India-rubber cloth*, or, failing that, of any other waterproof cloth, are very useful to lay on the ground under the body or bed, in the tent, or over the baggage on a mule's back in rainy weather, or elsewhere.

*A basin of black tin, a pocket water-flask, a looking-glass, table-cloths, sheets and towels, a Kater's compass and aneroid, a thermometer, a case of mathematical instruments, a telescope, drawing paper, pencils, Indian rubber, a camp-stool, measuring-tape, and pedometer should be taken.*

*Small lamps* are preferable to candles, and oil is sold in every town.

*A gun* may be very useful if the traveller is a sportsman, as game is generally very abundant throughout Turkey.

*Linen* should be taken in sufficient quantity to last for a month without washing. Wearing apparel should be strong.

*Presents*.—It is no longer customary to exchange presents in the East as formerly; still the traveller will often wish to leave some token of remembrance with official or other persons from whom he has received attention or hospitality. The best articles to provide for presents are English pistols, all sorts of cutlery, and, in general, not those articles which possess the greatest intrinsic value, but those which Orientals find it most difficult to procure. English gunpowder is very acceptable to all classes, from the Pasha to the peasant. A common pocket-compass will afford great pleasure, by directing the Moslem how to turn his face towards Mecca in his devotions. Prints of the Sovereign and the Ministers, political caricatures, and recent London publications are highly prized by the Consuls and other English residents abroad.

*Letters of Introduction*.—The traveller bound for the East, should procure introductions to as many as possible of the following functionaries:—the Lord High Commissioner of the Ionian Islands and some of the civil and military officers quartered there; the Admiral and some of the officers of the Mediterranean fleet; the British Minister in Greece; the Ambassador and Consul-General at Constantinople; the Consuls in the towns about to be visited. Should the traveller be unprovided with letters, he will do well, nevertheless, to call on his countrymen holding official situations in the East. From them he will obtain full information as to the actual state of the countries in which they reside, and how far travelling is safe at any particular moment.

**d. CLIMATE AND SEASONS; RULES FOR THE PRESERVATION OF HEALTH;  
QUARANTINE.**

Each country should, if possible, be visited at the season of the year best suited for travelling in it, as the pleasure of the journey is thereby increased ; and it is moreover essential in point of health that this plan should be pursued.

To those who leave England in the early spring, the following distribution of time is recommended for the *grand tour* of the Levant.

The months of March, April, and May may be devoted to the Ionian Islands, Albania, and Greece. This period, though short, will suffice to visit the most interesting spots, and obtain a general idea of the whole. (See *Handbook for Greece*.) June and the early part of July may be occupied with the islands of the Archipelago, the Seven Churches of Asia, and the plains of Troy.

During the rest of July and August the traveller should remain quietly at Constantinople, or in the villages of the Bosphorus. The summer is seldom oppressively hot there. A tour of Syria and the Holy Land may be accomplished in the three succeeding months, and Egypt should be visited in winter, and the ascent of the Nile, if possible, commenced in November.

The tour of the southern part of Asia Minor should be made early in the spring, advancing northward as the season becomes warmer. For the highest parts of Asia Minor—about Erzeroom and in Kurdistan—the summer months are the best.

Travellers who leave England in autumn would do well to commence with Malta and Egypt.

Whatever may be their plans, and to whatever part of the East they may bend their steps, travellers should steadily keep in view the necessity of caution in avoiding all the known causes of sickness in countries where medical aid can rarely be procured. As a general rule, intermittent fever prevails everywhere during the autumn. Sudden chills, night dews, and marshy places should be avoided ; and flannel should always be worn next the skin. A supply of *quinine*, the grand specific for malaria fevers, should be by no means omitted in the travelling stores.

**Quarantine.**—This was the greatest annoyance to which travellers in the East were exposed on their return to Europe. It is rigidly enforced, and can by no means be evaded. The length of quarantine varies according to the circumstances of the time, and is regulated by the absence or existence of plague. In former times it was seldom less than 10 days, even when no contagious disorder existed in the place of departure. Recent alterations, in accordance with more enlightened views of the doctrine of contagion, have effected a remarkable change in this respect, and travellers are not now exposed to a tithe of the vexations which formerly perplexed them. Indeed, arrivals from Turkey with *clean bills of health* are now rarely subjected to more than 24 hours' quarantine. The best *Lazzarettos* are those of Malta, Corfu, Syra, and the Piraeus. Arrivals at Trieste from the Levant are admitted to free *pratique* forthwith.

## e. PASSPORTS, FIRMANs, &amp;c.

A Foreign-Office passport can be had for 7s. 6d. by simply applying in Downing Street with a letter of recommendation from a banker; and no British subject should leave England with any other credentials. The traveller who crosses the Continent en route for Turkey must have his passport *viz.* in London by the Ministers of those states through which he passes. In 1844 the Turkish Government issued a notice that *no foreigner will be allowed to enter the Turkish territory without a passport*, *viz.* by one of the Consuls or other functionaries of his own country, and also by some Ambassador or Consul of the Sultan. This regulation is not always enforced, but trouble *may* arise from the neglect of it. On his arrival at the first large town which is the residence of a Governor, the traveller must also provide himself with regular *Turkish passports*. These are of three classes—the Firman, the Bouyououldi, and the Teskerreh. The first can only be granted by the Sultan or by a Pasha, and cannot be obtained at Smyrna, the Governor of Smyrna being an officer of inferior rank. The two latter can be granted by him; either of them will answer the purpose required, but the Bouyououldi is rather an order to the police to provide horses than a passport. It is always, however, very useful, in case the traveller should want horses or send a messenger, as he then only pays to the postmaster the same as a Turkish government courier, *viz.* 2½ piastres per hour for a single horse. The traveller provided with a Firman will rarely find it necessary to use his passport, as it will never be demanded of him; it will only be in case of any difficulty, or of his being forced to apply to the authorities for redress, that he will find occasion to present it. It is usual, however, when he pays his respects to a Governor, for his interpreter to show it either to his Excellency or to his Secretary; and it is sometimes convenient in order to enable the Consuls and Residents to be certain of the traveller's identity. The *viz* of a passport is half a dollar. When the traveller obtains a Firman he should, in order to prevent annoyance, endeavour to have his name and title clearly written, together with the names of the countries where he intends to travel; and if possible he should obtain a translation of his Turkish passports.\*

## f. MODE OF TRAVELLING—HIRE OF HORSES.

There are three modes of travelling in the East. The most agreeable and comfortable is that adopted by a Turkish gentleman. It consists in having several native servants, tents, and either one's own horses or those hired from a *katerji*. The speed is slow, the caravan rarely accomplishing more than 20 or 25 m. a day. The tents are pitched in the evening, near some running stream or some pleasant gardens. The provisions, either brought from the last resting-place, or purchased in the village near the night's encamping ground, are cooked near the

\* In Mr. Bowen's 'Mount Athos, Thessaly, and Epirus,' page 199, will be found a copy and translation of the document generally given in European Turkey.

tents, and your servants spread your carpets, prepare your pipes, and mix your sherbets. This mode of travelling is comparatively cheap, but requires some acquaintance with the language and customs of the people. It is, undoubtedly, that which commands the most respect, enables the traveller to see and to learn most, and causes him least fatigue and annoyance.

The second mode is that usually adopted by Englishmen of certain means. It consists in hiring one or two Greeks who speak some European language, paying so much a day, and leaving every arrangement in his or their hands. Some trouble may be spared, but the traveller will learn little of the manners and language of the people amongst whom he is travelling—will be imposed upon in every way—and will pay ten times the real price for everything. He soon becomes the mere slave of his dragoman.

The third mode is the best for one who desires to become thoroughly acquainted with the country and people, and to learn something of the language. It consists in buying a couple of horses, one for a riding-horse, the other for a pack-saddle, on which his luggage—reduced to the smallest compass—can be placed, and, above it, a native youth hired as a servant. In this way the traveller can go from village to village, sometimes joining parties or caravans, at others journeying alone, according to the nature of the road and the safety of the country. He will spend very little. His horses should cost him from 8*l.* to 12*l.*, according to the place where he may purchase them; he ought always to be able to sell them, at the end of his journey, for half or two-thirds of what he paid for them; and his daily expenses will amount to 2*s.* or 3*s.* He will lodge in *Kians* in the great towns, in the *Odas* or public rooms in the villages, and in the tents of the wandering tribes when crossing the plains which they frequent. He will soon become accustomed to this mode of travelling, will acquire information without trouble, and will become intimately acquainted with the people amongst whom he is journeying. In a very few days he will pick up enough of the language to make his way; and, in a short time, will be able to converse with the inhabitants with sufficient fluency to render his intercourse with them instructive and agreeable. It is this mode of travelling that we recommend to those of limited means who really wish to visit the East for the sake of acquiring information and of studying the manners of the people.

For hired horses in Turkey 2½ piastres are paid by the hour for each horse, and there are so many hours calculated between each post-station. The horse of the *Surudji*, or postilion, is to be paid for; a very small present, from 2½ to 5 piastres, according to the length of the stage, satisfies him. The chief stable-man is entitled to a small gratuity. A *teakereh*, or order for post-horses, must be shown at every station to enable the traveller to procure horses. The amount of speed depends mainly upon the *bakshish*, or present to the *surudji*.

In every town where a Pasha resides, it is desirable that the traveller should visit and obtain from him a *teakereh*, setting forth everything he will require in his journey; in this *teakereh* should be inserted an

order to billet him upon the Christians in any town or village, to the Postmasters to furnish him with good horses, and, should speed be an object, that they shall be driven rapidly, and any other points which may strike the traveller as useful.

The Postmaster in a Turkish town is a man of some consideration. The post-stations are usually about 12 to 18 English miles distant from each other.

In those parts of the country where no *menzil*, or regular posting system, has been established, the traveller can hire horses from the *carriers* (in Turkish *kharidjia*; in Greek *dryvydros*), who are to be found in all towns and large villages.

It must be borne in mind that *carriage-roads*, in the European sense of the term, can hardly be said to exist in Turkey.

#### g. TRAVELLING SERVANTS ; TATARS.

It is difficult to find in England a servant capable of acting as interpreter in Turkey : Misseri, who now keeps the *Hôtel d'Angleterre* at Pera, was celebrated in this capacity by the author of *Eothen*. Numbers of travelling servants are, however, to be heard of at the hotels of Athens, Smyrna, and Constantinople. A really useful and trustworthy servant is rarely to be had for less than 1 dollar a day. None should be engaged but such as possess good testimonials, and are thoroughly acquainted with the dialects of the provinces to be visited. For instance, a knowledge of Greek, Albanian, Bulgarian, and Wallachian, is necessary in European Turkey ; Turkish and Greek are alone required in Asia Minor ; in Syria and Egypt, Arabic is also essential. Next to the local language, Italian will be found most useful throughout the Levant. French is also usually spoken by the European residents, and even by some of the higher Turkish authorities.

If the traveller be accompanied by a Tatar, or Turkish courier, his bargain with him is like the Italian patto with the Vetturino. He undertakes to provide horses, food, and lodging at a fixed price. The utility of travelling with these Tatars has been much insisted upon ; but, with very few exceptions, they are only of use in providing horses without delay, and adding to the consideration of the traveller : on arriving at a khan they usually leave their employer to do the best he can for himself. They are very expensive, and they may easily be dispensed with, unless on a long and speedy journey, or when 3 or 4 persons are travelling together.

#### h. ACCOMMODATION FOR TRAVELLERS.

There are generally khans, or inns, established at every 2 or 3 hours' distance on the road ; but they never offer any further accommodation than a clean mat. In European Turkey, excepting in the large towns, they are generally bad, and much infested with vermin. Nothing is provided, and the traveller must send out for what he requires. He will do well to replenish his stores in the large towns.

In the towns of Asiatic Turkey good accommodation for a night or two will be found at the khans; for a longer stay, it is better to hire a room in a private house. When the traveller is obliged to put up in a khan, the first thing to do before entering his room is to have it well swept, cleansed, and supplied with plenty of water. It is always better to try to have a room in a private house, and by a present given to one of the people of the khan the traveller will generally obtain lodgings. In towns where no khans or lodgings are to be found, it is best to go up immediately to the convents, or to the governor's house; in convents, however, there is some difficulty in receiving ladies.

The khans were erected by the order of former Sultans, by the munificence of private persons, or from pious bequests of devotees, for the accommodation of travellers. They are large buildings surrounding a court, in the centre of which is usually a mosque or fountain. The rooms are small, generally opening upon a gallery above, or sometimes into a colonnade of brick arches on the ground-floor. Though these khans are chiefly occupied by travelling merchants, and the rooms are used by them as a dépôt for their merchandise, still strangers from all parts of the world, of every religion, profession, rank, and quality, may lodge in them gratuitously, and nothing is expected on their departure but a small present to the *Khasji*, or innkeeper.

On the traveller's arrival, a key of the bare and unfurnished apartment allotted to his use is delivered to him. The gate of these khans closes soon after sunset; a traveller, therefore, who intends to pass the night in one of them, should endeavour to arrive before that period, as it is not always easy to procure admittance when once the gate is shut. Several of them include stalls for horses, camels, and animals of all descriptions.

Through all parts of Turkey there are rural sheds where coffee is sold. These are conveniently erected midway between towns, and are advantageous for the mid-day's rest, invariably offering the luxuries of shade and water. Coffee can be procured at all times, and sometimes eggs and bread, and even sherbet and milk.

Throughout the Ottoman empire the traveller will meet with eating-houses, called *Kafedjia*, where fowls, mutton, lamb, kabobe, pigeons, rice, &c., can be procured. In these houses parties are served at small low tables of wood or block-tin. *Kabobe* are a dish in high repute; it consists of mutton chopped small with fat and herbs, then roasted over a slow fire on wooden skewers, and served up on thin cakes of bread. *Pilaff*, the favourite Eastern dish, is composed of rice, with portions of meat, vegetables, or fruit. *Sherbet* is made by pouring boiling water on fresh, dried, or preserved fruits, and is then strained, cooled, and iced. This drink is to be found at the *kafedjia*, where Greek wine and raki (Greek spirits) are also to be generally procured. *Yaürt*, a thick sour preparation of milk, is refreshing after a journey, and is sold in all the towns and villages. The chief remaining observation to be made is, that the traveller will find less inconvenience from taking with him a small supply of the provisions above mentioned, than discomfort from being without them in places where their want cannot be supplied. In

towns, roasted and baked meats may be obtained at noon, and often again at sunset. It is a good plan to send a joint of meat to the oven to be roasted at night, to carry on for the next day's journey. Good living, provided it be not carried beyond the bounds of temperance, is essential in southern countries, to enable the traveller to bear up against the fatigue of constant riding on horseback, in an enervating climate, which, notwithstanding its charms, is fraught with danger to Europeans, especially if they expose themselves to the hot sun in the middle of the day, and to the damp fogs arising from marshy plains at night, or even to the night air in situations where there is any suspicion of malaria. Half the complaints to which strangers are liable arise from too great abstemiousness, while the old-established residents in the East adopt exactly the opposite system.

In the commercial towns on the coasts of Turkey, the consular agents receive travellers into their houses; but as they are chiefly Christians of the country, having no salaries attached to their office, it cannot be expected that they can afford to lodge all travellers that require hospitality gratis. Some degree of delicacy, however, is to be observed in offering them any present. In the interior there are also Greeks and Armenians who will receive strangers into their houses, and Greek convents where the traveller will be welcomed. A Firman, and even a Bouyourouldi, always secures hospitality in private houses or convents, by sending it on to the Turkish authorities, who order that the traveller may be well received in one of them on his arrival.

A traveller, provided with a tent, may always place it with safety in the midst of, or near, an encampment of Turcomans. This primitive tribe of wanderers will receive him kindly, offering him milk, eggs, and whatever they possess gratuitously; and, should he be unprovided with a tent, they will immediately appropriate one of their own for his accommodation.

#### i. MONEY IN TURKEY.

The *circular notes* of the London bankers, the best and most convenient mode of taking money abroad, can easily be negotiated at Smyrna, Constantinople, and at all large cities throughout Turkey, where the traveller can also procure letters of credit on merchants and consular agents in the towns of the interior.

For many years the coin generally used throughout the Turkish dominions, under the immediate control of the Sultan, was the *beshlik*, or piece of 5 piastres (equal to 1s. when the exchange was at 100), and its tenth, of 20 *paras*. Although gold is not absolutely wanting, it has long since ceased to be in general circulation. Of the two coins which were nominally silver, the 5-piastre pieces were less adulterated than the 20 paras; but they were both far beneath their real value, when compared with the standard adopted in the gold coins. The result has been that individuals, both in Turkey and in other countries, have fabricated to a very great extent false coin, which, in many instances, is of greater actual value than that issued by the government. The

gold rose rapidly in price, and soon became so scarce, from exportation and from appropriation by holders of money, that it was procured with great difficulty, and only on the payment of a considerable agio. When the gold had disappeared, the 5-piastre pieces were bought up, as next in value, and the 20-paras pieces were alone in general circulation. During some years they formed the usual payments in mercantile transactions. The effects of this mode of payment, equally unprofitable and inconvenient, have been greatly felt in the foreign exchange. The exchanges with England have fluctuated, we believe, between 110 and 126 ! The government issued fresh firmanas, forbidding the passing of gold at above a certain rate, which was fixed at 10 per cent., and indeed sometimes at 10½ per cent., beneath its actual value in the bazaar, where these orders were openly set at nought. The country was, moreover, deluged with Russian coin, the circulation of which the government vainly endeavoured to prohibit. Redahid Pasha, some years back, procured from England a steam-engine, with which he proposed to issue a new coinage; and Mr. Taylor, the engineer to whom it was originally confided, succeeded in putting it together in a manner highly creditable to his ingenuity and scientific knowledge. The government published a firman, dated the 12th July, 1843, by which the old coin was called in at a fixed value, and its intention of issuing a new coinage announced. The new coins have been executed under the superintendence of Mr. Taylor, the director of the works, and Mr. Robertson, the head of the engraving department. They are beautifully executed, and are very creditable to the skill of those gentlemen. The gold coins were at first issued in greater number, but they disappeared from circulation almost as fast as they were issued.

Accounts are kept in piastres and paras.

3 Aspers make a para. } The asper is only imaginary, and no longer current.  
40 Paras make a piastre. } The para is like the scale of a fish.

Reckoning the exchange at 106 to 112 piastres to the 1*l.* sterling, we shall find—

|                                 |                                            |                                           |
|---------------------------------|--------------------------------------------|-------------------------------------------|
| Piastre ( <i>Ghroush</i> )      | = Eng. money, a fraction above 2 <i>d.</i> | Silver coin;                              |
| ½ Piastre ( <i>Irm-i-para</i> ) | = Ditto ditto 1 <i>d.</i>                  | or rather, base metal in imitation of it. |
| ² Piastre ( <i>Onlouk</i> )     | = Ditto ditto ½ <i>d.</i>                  |                                           |

There are also in base metal 2½ and 3 piastre pieces, and 5 and 6 piastre pieces: the 3 and 6 piastre pieces are distinguished by a ring on the face.

|                                          |               |                                                    |
|------------------------------------------|---------------|----------------------------------------------------|
| Rubiah                                   | = Eng. money, | 6½ <i>d.</i>                                       |
| Beschlik, 5 piastres                     | =             | 1 <i>s.</i> 0½ <i>d.</i>                           |
| 20 Piastre piece (the old <i>Ghazi</i> ) | =             | 4 <i>s.</i> 0 <i>d.</i> to 4 <i>s.</i> 4 <i>d.</i> |
| 25 Piastre piece (the new <i>Ghazi</i> ) | =             | 4 <i>s.</i> 2 <i>d.</i> to 4 <i>s.</i> 6 <i>d.</i> |
| 10 Piastre piece                         | =             | 2 <i>s.</i> 0 <i>d.</i> to 2 <i>s.</i> 2 <i>d.</i> |
| 5 Piastre piece                          | =             | 1 <i>s.</i> 0 <i>d.</i> to 1 <i>s.</i> 1 <i>d.</i> |

The old *Ghazi* is equal at all times to the Spanish dollar, and the new *Ghazi* to the 5-franc piece. There are also gold coins of these denominations.

A *purse* (*kisch*), in which large sums are calculated, is 500 piastres.

Dollars of all countries are in circulation, but are subject to perpetual fluctuations in value. The Spanish dollar varies from 18 to 21½ piastres; but in large towns it is usually current at 20 piastres. Austrian, Roman, and Neapolitan dollars are frequently met with: they generally circulate at 1 piastre less than the Spanish dollar. The Firman of 1843 contained a list in which the ancient Turkish coins, as well as foreign coins, are specified; but as the system of clipping the gold has of late prevailed to a considerable extent in Turkey, the value of Turkish as well as of foreign coins is to be determined by their weight. The value assigned to the material of certain foreign coins in the Firman is as follows:—

|                                                      | Piastres. | Paras. |
|------------------------------------------------------|-----------|--------|
| The Venetian ducat, per drachm.                      | 48        | 0      |
| The Hungarian ducat                                  | 46        | 10     |
| The pound sterling; the Austrian and Portuguese gold | 43        | 10     |
| The Napoleon and the Louis d'or                      | 42        | 10     |
| The Spanish ducat                                    | 41        | 0      |

The value of the Turkish gold coins has been equally reduced. The gold pieces, which are still in general circulation at from 21½ to 22 piastres, have been called in at 20, and their circulation at a higher value is strictly prohibited. It will be perceived that the value assigned to the pound sterling is much beneath its real value. It is more than questionable whether the Porte has the right to interfere on this subject, and whether any limitation of the value of British coin be not contrary to treaties. Bank-notes are in use at Constantinople, but they are not a legal tender elsewhere. They pass at 3 *per cent.* below the metallic currency, besides the fluctuating depression of the exchange. They represent sums of 1000, 500, 250, 100, 20, and 10 piastres.

The value of money varies in different parts of the Ottoman empire; and the exchange upon London depends in a great degree upon the demand for bills; it usually varies from 108 to 112 piastres for 1*l.* English sovereigns may be found at the shops of the money-changers at Constantinople, Smyrna, and all other great towns, and may always be purchased at the current rate of exchange. They are held in high estimation, in consequence of the purity and value of the metal, which forms a contrast with the base coin of the Sultan, which is generally circulated at double its intrinsic value. The Turkish piastre takes its name from the Spanish coin of which it was the representative, and to which, when first issued in Turkey, it was equal in value. Since that period it has undergone such changes, and so debased has the metal become, that it now rarely attains the value of 3*d.* of our money.

When the traveller starts on a journey he should take gold *ghazis* and some change, and about 100 piastres in paras to give as *baksish*. By giving a handful of *paras*, which makes but a small sum, he will content every one. In Syria and in Albania, Turkish money bears an increased value, while in Egypt the contrary is the case. As a general rule, in the Levant, as elsewhere, the traveller should never have any coin but that of the country, for which he will get the full value;

**24 j. TURKISH WEIGHTS, ETC.—k. CHARACTER OF THE TURKS. Turkey.**

whereas, with foreign money, he is at the mercy of the *serraff*, or money-changer.

In returning from Constantinople by way of the Danube, Napoleons are the most useful coins. Imperial dollars are useful in Austria, in which country, as well as in the interior of Germany generally, the Spanish dollar is almost unknown, and its value cannot be obtained.

The word *bakshish* is one that will soon become familiar to the traveller in the East; it means a gratuitous gift of money, which an Oriental will always expect in return for any service, however trifling. Should a stranger's luggage be ordered to the custom-house, the officer will, on the mention of the word *bakshish*, instantly order it to the owner's lodgings unopened. Should the traveller, on arriving at a town or khan, find the gates closed, this magic word will cause them to fly open; in short, there are few difficulties it will not remove.

**j. TURKISH WEIGHTS AND MEASURES.**

The commercial weights are, 176 drachms = 1 rottolo; 2272 rottolo = 1 oke; 6 okes = 1 batman;  $7\frac{1}{2}$  batmans = 1 quintal or cantaro = 124.457(124 $\frac{1}{2}$ ) lbs. avoirdupois = 56.437 kilogrammes = 116.527 lbs. of Hamburg. The quintal of cotton is 45 okes.

The pik is of two sorts; the greater, called *halebi* or *arschim*, nearly 28 inches, used to measure silks, &c.; the lesser, *endee*, used in measuring carpets, cottons, &c., 27 inches.

Oil and other liquids are sold by the alma or meter = 1 gallon 3 pints English wine measure.

**k. CHARACTER OF THE TURKS: MANNERS AND CUSTOMS.**

" My first feeling, in thinking over the interest and pleasure of my excursion during the last three months in Asia Minor, is gratitude that I have escaped even the slightest accident, on a journey of 3000 miles, through a country little travelled, and in which there are neither carriages nor roads. How soon is a new habit acquired! I have just been observing a party of Europeans on their way to church; the men tightly swathed in their clothes, the ladies with their stiffened silk, bound down in plaits, huge bonnets, artificial flowers placed erect, and discordant colours, seemed to me deformities, compared with the natural, easy, and graceful costume, to which three months' intimacy has attached me. How different are now my feelings towards the Turks from those uncharitable prejudices with which I looked upon them on my first arrival at Smyrna! To their manners, habits, and character, equally as to their costume, I am become not only reconciled, but sincerely attached; for I have found truth, honesty, and kindness, the most estimable and amiable qualities, in a people among whom I so little looked for them. The pervading character of this people is their entire devotion to their religion. It forms the civil as well as moral law; and instead of being interrupted by worldly business and interests, is indissolubly associated with the occupations of every hour of the day

and every action of the life. Prayer is with them universal, and peculiar to no place,—sought equally in the field and chamber as in the mosque. Every one pursues his own devotions, independently of a priesthood (which here does not exist), with perfect simplicity and without ostentation. The character, habits, customs, manners, health, and whole life of the people, appear formed by their religion. I have not read the Koran, and my judgment of the religion is therefore formed from its professors, who appear indeed not to be *mere* professors. That the religion regulates all civil relations and duties I have been constantly made aware by the replies to my questions why this thing or that thing was done; the invariable answer being that their religion commanded it. The law and the religion, being one, are taught together to the children from their infancy; and on any breach of the duties thus inculcated, the Sultan's power to punish is absolute, and its exercise sure.

"The feature in the character of the people which first presents itself to the stranger and sojourner among them is hospitality. They are indeed given to hospitality. It was proffered to me by all ranks,—from the Pasha to the peasant in his tent among the mountains,—and was tendered as a thing of course, without the idea of any return being made. No question was asked; distinction of nation or religion, of rich and poor, was not thought of; but 'feed the stranger' was the universal law. Their honesty next strikes the traveller. It was my constant habit to leave on the outside of my tent the saddles, bridles, cooking apparatus, and everything not required within, where I and my servant slept, without the least fear of losing anything, although persons were passing by and gratifying their curiosity by examining my property. I never lost even a piece of string. On noticing this to my servant, a Greek, he excused the honesty of the Turks by saying that their religion did not allow them to steal. There is sufficient temptation to offend, in the dresses commonly worn by the women and children, richly embroidered with the current gold coin of the country; but the law, 'Thou shalt not steal,' seems to receive from them implicit and universal obedience. Truth, the twin sister of honesty, is equally conspicuous in them; and here again the Greek apologises for them. 'The Mahometan dares not lie; his religion forbids it.' The national custom, which makes it the privilege of the son to do the offices of an attendant to his father, instils into the character of the people the duty of honouring parents. In every relation and circumstance in which I saw them, in their families and among strangers, love and kindness to one another seemed to prevail: sincerity banishes suspicion, and honesty and candour beget openness in all their dealings. In obedience to their religion, which, like the Jewish law, forbids taking interest for money, they abstain from carrying on many lucrative trades connected with the lending of money. Hence other nations, generally the Armenians, act as their bankers. From their religious devotion they derive a submission to the Divine will so entire, that it has drawn upon them the misrepresentation of being fatalists. To prevent evil they are as earnest as others. I have seen them using all

their efforts to extinguish fires ; and have often been solicited by them for medicine, and they eagerly receive advice to check illness ; but if the fire cannot be arrested, they submit, and say, ‘God is great ;’ and if the malady terminate in death, though of a child or parent, the nervous eye alone shows the working of the heart, and the body is committed to the grave with the submissive reflection, ‘God is great and merciful.’ The permission given by the Mahometan law to polygamy is one of the serious charges brought against the moral character of its professors. But though the law allows several wives, it is a liberty of which the people seldom take advantage. I have seen, in thousands of instances, the Turk in his tent, with his one wife, appearing as constant in his attachment to her as a peasant of a Christian country. It is in the palaces of the rich and great alone that, in the midst of luxury and state, many wives are assembled. Before I visited this people, I fancied their character was cruel ; but, so far from finding proofs of this, I have noticed that their treatment of the brute creation, as well as of one another, is peculiarly the reverse. Instruments of punishment for beasts of burden are scarcely known. Their only influence over the camel is obtained by kindness and rewards, and its obedience is most complete. The absence of fear in all birds and beasts is very striking to an European, and is alone sufficient to exculpate the Turks from this charge. To the abstinence of this people from wine, the peculiar law of Mahomet, is perhaps to be attributed very much of their moral as well as physical health. The stream of intemperance, which would undermine the pure principles of conduct above referred to, is thus totally arrested. The physical result of this law is strikingly manifest in the absence of cripples, and the general exemption of the Turks from illness ; toothache being almost the only ill to which they are often subject. One of the moral benefits of temperance may be traced in the exemption of the people from abject poverty. I have seen no beggars except the blind, and few persons looking very poor. The people’s wants, which are few, are generally well supplied ; and in every tent there is a meal for the stranger, whatever be his condition. I have never seen a Turk under the influence of opium ; and I believe that the use of this stimulant is confined to the licentious inhabitants of the capital [where it is now comparatively little used, very much less, probably, than in London or Manchester, among the manufacturing classes].

“ Does not Christian Europe stand rebuked before these faithful followers of the false prophet ? Were we as devoted to our religion as the Mahometans are to theirs, what a heaven on earth would our lands be ! The superstitions and the total want of morality in the professors of the Greek Church may well deter the Turks from seeking to change their faith. The disciples of the Greek Church frequently become followers of the prophet, when it will forward their commercial or political success ; but there is scarcely ever an instance of the conversion of a Turk to what is called Christianity. At Constantinople I attended the Church of England service, which was admirably performed by an English missionary. The clergyman’s family, and one

Armenian, with myself, formed the whole congregation. My intimacy with the character of the Turks, which has led me to think so highly of their moral excellence, has not given me the same favourable impression of the development of their mental powers. Their refinement is of the manners and affections; there is little cultivation or activity of mind among them. Their personal cleanliness, the richness and taste of their costume, and the natural delicacy of all their customs, are very remarkable. In society they are always perfectly at their ease; and among the peasantry I noticed none of the sheepishness so often exhibited by rustics in the presence of superiors."—*Fellows' Asia Minor.*

*Manners and Customs of the Turks.*

Nothing can be more striking than the contrast of Turkish customs with those of Western Europe. "Europeans," says Mr. Urquhart, "commemorate the laying of the foundation stone; Turks celebrate the covering in of the roof. Among the Turks, a beard is a mark of dignity; with us, of negligence. Shaving the head is, with them, a custom; with us, a punishment. We take off our gloves before our sovereign; they cover their hands with their sleeves. We enter an apartment with our head uncovered; they enter an apartment with the feet uncovered. With them, the men have their necks and their arms naked; with us, women have their arms and necks naked. With us, the women parade in gay colours, and the men in sombre; with them, in both cases, it is the reverse. With us, the men ogle the women; in Turkey, the women ogle the men. With us, the lady looks shy and bashful; in Turkey, it is the gentleman. In Europe, a lady cannot visit a gentleman; in Turkey, she can. In Turkey, a gentleman cannot visit a lady; in Europe, he can. There the ladies always wear trousers, and the gentlemen sometimes wear petticoats. With us, the red cap is the symbol of licence; with them, it is the hat. In our rooms the roof is white and the wall is coloured; with them, the wall is white and the roof is coloured. In Turkey, there are gradations of social rank without privileges; in England, there are privileged without corresponding social distinction. With us, social forms and etiquette supersede domestic ties; with them, the etiquette of relationship supersedes that of society. With us, the schoolmaster appeals to the authority of the parent; with them, the parent has to appeal to the superior authority and responsibility of the schoolmaster. With us, a student is punished by being 'confined to chapel'; with them, a scholar is punished by being excluded from the mosque. Their children have the manners of men; our men the manners of children. Amongst us, masters require characters with their servants; in Turkey, servants inquire into the character of masters. We consider dancing a polite recreation; they consider it a disgraceful avocation. In Turkey, religion restrains the imposition of political taxes; in England, the government imposes taxes for religion. In England, the religion of the state exacts contributions from sectarians; in Turkey, the religion of the state protects the property of sectarians.

against government taxes. An Englishman will be astonished at what he calls the absence of public credit in Turkey ; the Turk will be amazed at our national debt. The first will despise the Turks for having no organization to facilitate exchange ; the Turk will be astounded to perceive, in England, laws to impede the circulation of commerce. The Turk will wonder how government can be carried on with divided opinions ; the Englishman will not believe that, without opposition, independence can exist. In Turkey, commotion may exist without disaffection ; in England, disaffection exists without commotion. A European, in Turkey, will consider the administration of justice defective ; a Turk, in Europe, will consider the principles of law unjust. The first would esteem property in Turkey insecure against violence ; the second would consider property in England insecure against law. The first would marvel how, without lawyers, law can be administered ; the second would marvel how, with lawyers, justice can be obtained. The first would be startled at the want of a check upon the central government ; the second would be amazed at the absence of control over the local administration. We cannot conceive immutability in the principles of the state compatible with well-being ; they cannot conceive that which is good and just capable of change. The Englishman will esteem the Turk unhappy because he has no public amusements ; the Turk will reckon the man miserable who lacks amusements from home. The Englishman will look on the Turk as destitute of taste, because he has no pictures ; the Turk will consider the Englishman destitute of feeling, from his disregard of nature. The Turk will be horrified at prostitution and bastardy ; the Englishman at polygamy. The first will be disgusted at our haughty treatment of our inferiors ; the second will revolt at the purchase of slaves. They will reciprocally call each other fanatic in religion—dissolute in morals—uncleanly in habits—unhappy in the development of their sympathies and their tastes—destitute severally of political freedom : each will consider the other unfit for good society. The European will term the Turk pompous and sullen ; the Turk will call the European flippant and vulgar. It may therefore be imagined how interesting, friendly, and harmonious must be the intercourse between the two."—*Uryukart's Spirit of the East.*

"In Turkey, the room is the principal of all architecture ; it is the unit, of which the house is the aggregate. No one cares for the external form of a building. Its proportions, its elegance, or effect, are never considered. The architect, as the proprietor, thinks only of the apartments, and there no deviation from fixed principles is tolerated. Money and space are equally sacrificed to give to each chamber its fixed form, light, and facility of access, without having to traverse a passage or another apartment to reach it. Every room is composed of a square, to which is added a rectangle, so that it forms an oblong. There must be no thoroughfare through it. It must be unbroken in its continuity on three sides. The door or doors must be on one side only, which, then, is the '*bottom*' ; the windows at another and the opposite side, which, then, is the '*top*.' The usual number of the windows at the top is four, standing contiguous to each other. There may be, also, windows at the

'sides,' but then they are close to the windows at the top, and they ought to be in pairs, one on each side ; and, in a perfect room, there ought to be twelve windows, four on each of the three sides of the square, but, as this condition cannot always be realised, the room in each house, so constructed, is generally called '*the kiosk* ;' as kiosks, or detached rooms, are always so constructed. Below the square is an oblong space, generally depressed a step ; sometimes, in large apartments, separated by a balustrade, and sometimes by columns. This is the space allotted to the servants, who constantly attend in a Turkish establishment, and regularly relieve each other. The bottom of the room is lined with wooden work. Cupboards, for the stowage of bedding ; open spaces, like pigeon-holes, for vases, with water, sherbet, or flowers ; marble slabs and basins, for a fountain, with painted landscapes as a background. In these casements are the doors. At the sides, in the angles, or in the centre of this lower portion, and over the doors, curtains are hung, which are held up by attendants as you enter. It is this form of apartment which gives to their houses and kiosks so irregular, yet so picturesque an air. The rooms are jutted out, and the outline deeply cut in, to obtain the light requisite for each room. A large space is consequently left vacant in the centre, from which all the apartments enter ; this central hall, termed '*Divan Hané*,' gives great dignity to an eastern mansion.

"The square portion of the room is occupied on the three sides by a broad sofa, with cushions all round, leaning against the wall, and rising to the sill of the windows, so that, as you lean on them, you command the view all round. The effect of this arrangement of the seats and windows is, that you have always your back to the light, and your face to the door. The continuity of the windows, without intervening wall or object, gives a perfect command of the scene without ; and your position in sitting makes you feel, though in a room, constantly in the presence of external nature. The light falls also in a single mass, and from above, affording pictorial effects dear to the artist. The windows are seldom higher than 6 ft. Above the windows a cornice runs all round the room, and from it hang festoons of drapery. Above this, up to the ceiling, the wall is painted with arabesque flowers, fruit, and arms. Here there is a second row of windows, with double panes of stained glass. There are curtains on the lower windows, but not on the upper ones. If necessary or desirable, the light below may be excluded ; but it is admitted from above, mellowed and subdued by the stained glass. The roof is highly painted and ornamented. It is divided into two parts. The one which is over the square portion of the room occupied by the triclinium is also square, and sometimes vaulted ; the other is an oblong portion over the lower part of the room close to the door ; this is generally lower and flat. The sofa, which runs round three sides of the square, is raised about 14 inches ; deep fringe, or festoons of puckered cloth, hang down to the floor. The sofa is a little higher before than behind, and is about 4 ft. in width. The angles are the seats of honour, though there is no idea of putting two persons on the same footing by placing one in one corner, and another in the other.

The right corner is the chief place; then the sofa along the top, and general proximity to the right corner. But even here the Eastern's respect for men above circumstances is shown. The relative value of the positions all round the room are changed, should the person of the highest rank accidentally occupy another place. These combinations are intricate, but they are uniform. So far the room is ancient Greek. The only thing Turkish is a thin square cushion or *shilch*, which is laid on the floor in the angle formed by the divan, and is the representative of the sheepskin of the Turcoman's tent. It is by far the most comfortable place; and here, not unfrequently, the grandees, when not in ceremony, place themselves, and then their guests sit upon the floor around, personifying a group of their nomade ancestors. \* \*

"The Osmanli guest rides into the court, dismounts on the stone for that purpose, close to the landing-place. He has been preceded and announced by an attendant. A servant of the house gives notice to his master in the selamlik, not by proclaiming his name aloud, but by a sign which intimates the visitor's rank, or, perhaps, even his name. The host, according to his rank, proceeds to meet him at the foot of the stairs, at the top of the stairs, at the door of the room, or he meets him in the middle of the room, or he only steps down from the sofa, or stands up on the sofa, or merely makes a motion to do so. It belongs to the guest to salute first. As he pronounces the words, '*Selam aleikum*', he bends down, as if to touch or take up the dust, or the host's robe, with his right hand, and then carries it to his lips and forehead. The master of the house immediately returns, '*Aleikum Selam*', with the same action, so that they appear to bend down together. This greeting, quickly despatched, without pause or interval, instead of pointing the way, and disputing who is to go first, the master immediately precedes his guest into the room, and then, turning round, makes way for his passage to the corner, which, if he refuses to take, he may for a moment insist upon, and each may take the other's arm, as leading him to that part. With the exception of this single point, the whole ceremonial is performed with a smoothness and regularity, as if executed by machinery. There is no struggle as to who is to walk first; there is no offering and thanking, no moving about of seats or chairs; no difficulty in selecting places: there are no helpings; no embarrassment resulting from people not knowing, in the absence of a code of etiquette, what they have to do: there is no bowing and scraping at leave-taking, keeping people a quarter of an hour awkwardly on their legs; everything is smooth, tranquil, and like clockwork; everybody knowing his place, and places and things being always the same. The guest being seated, it is now the turn of the master of the house, and of the other guests, if any, to salute the new comer, if a stranger from a distance, by the words, '*Hosh geldin, se'a geldin*'; and if a neighbour, by the words, '*Sabahivit hierola*', '*akshan shifler hierola*' &c., according to the time of day, repeating the same actions already described. The guest returns each salute separately. There is no question of introduction or presentation. It would be an insult to the master of the house not to salute his guest. The master then orders the pipes, by a sign indicating their quality; and coffee, by

the words ‘*Cavé smarla*;’ or, if for people of low degree, ‘*Cavé geter*;’ or, if the guest is considered the host—that is, if he is of superior rank to the host—he orders, or the master asks from him permission to do so. The pipes having been cleared away on the entrance of the guest of distinction, the attendants now reappear with pipes, as many servants as guests, and, after collecting in the lower part of the room, they step up together, or nearly so, on the floor, in the centre of the triclinium, and then radiate off to the different guests, measuring their steps so as to arrive at once, or with a graduated interval. The pipe, which is from 5 to 7 feet in length, is carried in the right hand, poised upon the middle finger, with the bowl forward, and the mouthpiece towards the servant’s breast, or over his shoulder. He measures with his eye a distance from the mouth of the guest to a spot on the floor, corresponding with the length of the pipe he carries. As he approaches, he halts, places the bowl of the pipe upon the spot, then, whirling the stick gracefully round, while he makes a stride forward with one foot, presents the amber and jewelled mouth-piece within an inch or two of the guest’s mouth. He then drops on his knee, and, raising the bowl of the pipe from the ground, places under it a shining brass platter (*tepe*) which he has drawn from his breast.

“ Next comes coffee. If the word has been ‘*Cavé smarla*,’ the *Cayjî* presents himself at the bottom of the room, on the edge of the raised floor, supporting on the palms of both hands, at the height of his breast, a small tray, containing the little coffee-pots and cups, entirely concealed with rich brocade. The attendants immediately cluster round him, the brocade covering is raised from the tray, and thrown over the *Cayjî*’s head and shoulders. When each attendant has got his cup ready, they turn round at once and proceed in the direction of the different guests, measuring their steps as before. The small cups (*finjan*) are placed in silver holders (*zarf*), of the same form as the cup, but spreading a little at the bottom: these are of open silver work, or of filigree; they are sometimes gold and jewelled, and sometimes of fine china. This the attendant holds between the point of the finger and thumb, carrying it before him, with the arm slightly bent. When he has approached close to the guest, he halts for a second, and, stretching downwards his arm, brings the cup with a sort of easy swing to the vicinity of the receiver’s mouth, who, from the way in which the attendant holds it, can take the tiny offering without risk of spilling the contents, or of touching the attendant’s hand. Crank and rickety as these coffee-cups seem to be, I have never, during nine years, seen a cup of coffee spilt in a Turkish house; and with such soft and eel-like movements do the attendants glide about, that, though long pipes and the winding snakes of *narguilles* cover the floor when coffee is presented by the numerous attendants, you never see an accident of any kind, a pipe stepped on, or a *narguille* swept over by their flowing robes, though the difficulty of picking their steps is still further increased by the habit of retiring backwards, and of presenting, in as far as it is possible, whether in servants or in guests, the face to the person served or addressed. When coffee has been presented, the servants retire to the bottom of

the room, where they stand with their hands crossed, each watching the cup he has presented, and has to carry away. But, not to interfere with the guest's fingers, he has now to make use of another manœuvre to get possession of it. The guest holds out the cup by the silver *zarf*, the attendant, opening one hand, places it under, then brings the palm of the other upon the top of the cup; the guest relinquishes his hold, and the attendant retires backward with the cup thus secured. After finishing his cup of coffee, each guest makes his acknowledgment to the master of the house, by the salutation above described, called *temena*, which is in like manner returned; and the master of the house, or he who is in his place, may make the same acknowledgment to any guest whom he is inclined particularly to honour. But, in this most important portion of Turkish ceremonial, the combinations are far too numerous to be detailed. When the guest retires, it is always after asking leave to go. From a similar custom has probably remained our expression 'taking leave,' and the French 'prendre congé.' To this question the master of the house replies, '*Douylet icbalileh*,' or '*saadet ieh*,' or '*saghigé ieh*,' according to the rank of his guest, which expressions mean, 'with the fortune of a prince,' 'with prosperity,' 'with health.' He then gets up and proceeds before his guest to the point to which he thinks fit to conduct him. He there stops short; the retiring guest comes up, says '*Allah ismarladuk*,' to which the host replies, '*Allah manet ola*,' going through the same ceremonies as before; but, on both sides, the utmost expedition is used to prevent embarrassment, and not to keep each other on their legs."—*Spirit of the East*.

Until recently none of the streets of Constantinople had any names, nor were the houses numbered. The districts alone were designated, generally by the names of the mosque, or most conspicuous object in each, so that a stranger was left to find his way as he could. In 1844, however, the Porte gave orders for the establishment of police-offices at Pera and Galata, and also that policemen should keep order in the streets of those two suburbs. The houses were to be numbered, and names given to the streets. The law forbids any one going out after dark without a lantern. There is no post-office at Constantinople, which to the Turks is a matter of indifference; but several European ones have been established at Pera by the foreigners residing there. The French and the Austrian are the principal. The Austrian post arrives once a week from Vienna, and goes out once a week. The French post from Marseilles, via Malta and Smyrna, arrives and departs thrice a month. The Austrian post is most to be depended on.

#### I. MOHAMMEDAN YEAR.

The Mohammedan year consists of 12 lunar months, each containing 29 days, 13 hours. The year thus contains 354 days, 9 hours. But a year not of an integral number being inconvenient, it was arranged that there should be 19 years of 354 days, and 11 years of 355 days, in a cycle of 30 years, thus making each year an integral number. The Mohammedan *Hegira* (year of the flight of the Prophet from Mecca,

when he first assumed an inspired character) commenced on Friday, the 16th of July, A.D. 622; and the 538th year of the Hegira began Friday, July 16th, bringing back its commencement to the same day of the week and month on which it first began. The 538th year of the Hegira corresponds to the year of our Lord 1143. Thus 521 of our years are equal to 537 Turkish years. The Turks begin their computation of time from sunset. This is the 12th hour. An hour after it is one o'clock, and so on till the 12th hour in the morning, when they begin again. There is a constant alteration going on in their clocks and watches, and, in fact, in order to be correct, they ought to be changed every evening, so as to meet the variation in the length of the days.

#### m. TURKISH NAMES AND TITLES OF HONOUR.

The titles and functions of the dignitaries of the Ottoman empire differ so materially from those of Western Europe, that an enumeration of them may be perhaps useful to the traveller.

*Padishah* is the chief title of the Sultan ; it signifies Father of all the Sovereigns of the Earth. He is also styled Vicar of God ; Successor of the Prophet ; *Inaum-ul Muslemin*, or Pontiff of Mussulmans ; *Alem Penah*, refuge of the world ; *Zil-ullah*, shadow of God ; and *Hunkiar*, or manslayer.

The late Sultan Mahmoud II., the 30th Ottoman sovereign, was born on the 20th of July, 1785, and died on the 27th of June, 1839. He was the second son of Abdulhammed, and was raised to the throne on the 28th of July, 1808, when his brother was deposed and murdered. He was the last remaining male descendant of Othman, the founder of the monarchy. He was succeeded by his son, Abdul Medjid, the present Sultan, born April 20, 1823 ; who has issue Muzad, born September 22, 1840, and several other children.

The Salic law is in full force in Turkey ; neither sons under a certain age, nor daughters, are ever raised to the throne ; nor can a daughter transmit to her male offspring any claims to the succession. If the Sultan should die before the heir apparent has attained the fixed age, his nearest male relative assumes the government for his life, to the exclusion of his sons, who ultimately may succeed. Those wives of the Sultan are styled Kadines who alone have the privilege of producing an heir to the throne. Their number seldom exceeds seven, and they are chosen from the Odalisques, or females of the Imperial Harem. No marriage ceremony is ever performed, and the Sultan may dismiss his Kadine whenever he pleases. The Kadine of a deceased Sultan cannot afterwards marry. They are removed to the Eski Serai, to spend their days in solitude. The mother of the Sultan is honoured with the title of Sultan Valideh when her son succeeds to the throne.

The *Grand Vizier*, the Prime Minister, was, until the reign of the late Sultan Mahmoud II., the most important, and, indeed, almost the sole minister of state ; but his power is now much circumscribed, though the office is still one of high rank and influence, and when he

appears on state occasions he is attended with great pomp. He is the head of the Ministry, and is called *Sader Azam*.

The *Sheikh-ul-Islam*, or grand mufti, is of equal rank with the grand vizier. He is chief of the Ulemas, a class at once judicial and religious, and combines in his person the highest power of each kind. His peculiar office is that of supreme interpreter of the law. He is consulted by the Sultan on doubtful points, and his sanction is always desired to any new laws or reforms. He girds on the Sultan the sword of inauguration. Formerly his power was very great.

The *Serasquier Pasha* is the minister of war and commander-in-chief of the army. From the nature of his office, his power and authority are great.

The *Topdji Pasha*, commander-in-chief of the artillery and governor-general of all the fortresses of the empire.

The *Cupitan* (or Capudan) *Pasha*, supreme commander of the navy, or Lord High Admiral of the Turkish empire. His power is absolute in everything relating to the marine, and he controls the management of the arsenals and ships of war, and, by virtue of his office, is governor of several of the islands of the Aegean.

The *Oumouri Kharjich naziri*, or minister for foreign affairs, formerly called *Reis Effendi*.

The *Sader Azam Musteyshari*, or adviser of the Grand Vizier, acts as minister of the interior. He is also called *Oumouri milkiyeh naziri*, formerly *Kiaya Bey*.

The seven dignitaries above named, together with the 3 ministers of finance, of commerce and public works, and of police, and the president of the council of state, the master of the mint, and the comptroller general of ecclesiastical property (*vacou's*)—in all thirteen, each of whom has the title of *Mustir* (privy councillor)—constitute the Privy Council or *DIVAN*.

The following are some of the principal aghas or officers of the imperial household. They live in the palace.

The *Kislar Aghassi*, chief of the black eunuchs, holds an important office, and formerly ranked next to the Grand Vizier and the Sheikh-ul-Islam. He has the title of *Mushir*. He has the control of everything relating to the imperial harem and apartments, and the government of all the eunuchs. From the nature of his office, he has the means of ingratiating himself with the Sultan, and thus becomes powerful as a friend or an enemy to the officers of state.

The *Khasinich humaiyun vekezi*, or keeper of the Sultan's privy purse, is one of the chief officers of the black eunuchs, and is classed among the functionaries of the first rank.

The *Khasinich humaiyun keikhoudassi*, or crown treasurer, is intrusted with the care of the treasure kept in the *khasinich odasi*.

The *Kapu Aghassi*, or chief of the white eunuchs, is the first officer of the imperial chamber, and ranks after the *kislar aghassi*, of whom he formerly had precedence. He has still the rank of *Viceroy*.

The *Kapu-jilchi keikhoudassi*, or chief of the capidjies or chamberlains. On state occasions he acts as master of the ceremonies.

The *Savabij hazreti tsheshinshali*, keeper of the wardrobe, a functionary of the second rank.

The *Bash Mousahib*, or chief page. He has under him three other eunuchs, called the second, third, and fourth mousahibs.

The *Telkhissi evvel*, or chief official messenger.

The *Tshoka-dari evvel*, or chief of the ushers, or valets-de-chambre. On public occasions he walks on the right of the Sultan, with his hand on the back of his horse. The second usher (*tshoka-dari sani*) walks on the Sultan's left.

The following are some of the officers (aghas) attached to the royal household who do not reside in the palace.

The *Imam evvel* (Imam of the house) the chief imam of the imperial household. He alone has the right to petition the Sultan on the two festivals of the *Bairum*.

The *Imam sani*, the second imam, is his coadjutor. They officiate alternately either in the *mejid* (oratory) of the Seraglio or in the mosque, in which the Sultan is present on Fridays at divine worship. They have both the rank of *mudiris*.

The *Hakim-bashi*, the chief physician of the palace, is the head of the medical profession throughout the empire. He has under him the imperial physicians in ordinary, about twelve in number, of whom two are in attendance every twenty-four hours. Several of them are European physicians settled at Pera. His office is one of great influence and power, more political than medical.

The *Bash-katiib*, the chief secretary, who has five assistant secretaries.

The *Isthabil-i-ahmireh-mudiri*, the grand equerry or master of the imperial stables.

The following are some of the principal names, &c., with which the traveller in Turkey, who desires to learn something of the government and institutions of the country, will find it useful to be acquainted:—

*Agha* (pronounce *ah'-gah*) an officer, a designation belonging more especially to the military, as opposed to the civil officers of the state. It is usually given as a title of respect to all in the employ of government, and is borne by gentlemen of the old Turkish stock in the provinces.

*Almeh*, female singers and dancers, who perform at private houses for hire.

*Alluk*, a silver coin, equal to 6 piastres.

*Arnaut*, a name by which the Turks designate an Albanian.

*Ari Odassi*, the high court of appeal.

*Baba* (father), a term of endearment.

*Bahrich-levassi*, a vice-admiral.

*Bahrich mir-alaych*, a rear-admiral.

*Bairam*, a festival of three days, which succeeds the Ramazan, when all the mosques are illuminated. It is the Moslem Easter. (See Sect. I. Constantinople.)

*Bakul*, a grocer.

*Bakish*, a gratuity (? Christmas-boxes).

*Bash*, head, chief.

*Bashi Bozuk*, modern irregular cavalry, who have succeeded to the sipahis.

*Bazar*, a market for the sale of provisions.

*Bekiarz*, watermen, porters.

*Beshlik*, a silver coin, equal to 5 piastres.

*Bey*, a title formerly of the holder of an imperial fief (*bey-lik*) ; now given to colonels in the army and to the superior officers of the navy.

*Begler-bey*, bey of beys, a rank equal to the ancient one of pasha of two or three tails.

*Bezestein*, a bazar or building for the sale of valuables, silks, jewellery, &c.

*Bin-bashi*, a major in the army, head of a battalion.

*Bostandjia*, a species of militia existing from ancient times, and remodelled by Mahmoud II.

*Buluk-emini*, a quartermaster in the army.

*Cadi*, or *cazi*, and more generally *kuzat*, a magistrate or judge.

*Cazi-asker*, the chief judge of each of the two chambers of the *Arzodassi*, or high court of appeal. Each *Cazi-asker* is assisted by ten other judges or assessors.

*Caza*, a governmental district, a subdivision of a *sandjak*.

*Capidji*, a chamberlain, an officer of the Seraglio.

*Capitan* or *Captan*, the commander of a ship. The official title is *suvari*, but the other is generally used.

*Damgha*, a government stamp upon contracts, &c., and also upon certain manufactured goods.

*Defterdar*, a receiver of government dues; the receiver-general. The minister of finance was formerly called *Defterdar Efendi*.

*Dervish*, a sort of Turkish monk. There are numerous orders of them, which are distinguished by their dress. They bear the name of their founder, and some of them practise the greatest austerities and privations. The order called the *Mevlevi* live in Pera, and perform their religious rites on Tuesdays, when Europeans are allowed to attend.

*Divan*, the cabinet or privy council. See p. 34.

*Dragoman* (by the Turks called *Terjuman* or *Tersiman*—whence the French *Truchement*), an interpreter. They transact all business between the Porte and foreigners, and several are attached to each embassy.

*Eblis*, the Turkish word for Satan.

*Efendi*, a title applicable especially to the civil servants of the state. It is also given to gentlemen generally, and, when used in addressing a person, is equivalent to "Sir" (from the Greek *επίφημος, master*).

*Emir*, prince; *Emir-al-muminin*, commander of the faithful; a title of the Sultan.

*Esaf*, a corporation of artisans, of which there are many; each has its chief or inspector, and all are under the jurisdiction of the *Stamboul-Efendesi*.

*Eyalet*, a division of the empire for administrative and fiscal pur-

poses. Besides the tributary provinces of Wallachia, Moldavia, and Servia, which form 3 eyalots, Turkey is divided into 33 eyalets, viz. European into 12, Asiatic into 18, and African into 3. Each eyalet is subdivided into *kivas* or *sandjaks*, which are again divided into *cazas*.

*Ezann*, the formula recited by the muezzim in the call to prayer.

*Ferijeh*, a cloak worn by ladies, entirely concealing the person.

*Ferit*, a general (of division) in the army.

*Ferman*, an imperial edict or order, headed by the Sultan's *tourah* or sign-manual. Amongst fermans are those given to travellers, on application, by the embassies to the Porte. As the government now issues regular passports or *tekerés*, a ferman is of very little use, except in out-of-the-way places, where the Sultan's tourah is still looked upon with a kind of religious respect.

*Fetvah*, a judicial decision either of the Sheikh-ul-Islam or of a Mollah; also a legal opinion given by a mufti, as interpreter of the law, for a fee.

*Ghazi*, the conqueror, a title of the Sultan, and given to victorious commanders—the “imperator” of the Romans.

*Ghroush*, the Turkish piastre.

*Gumruk*, customs duties.

*Giaour* (from *Gueber*, a fire-worshipper), a word of contempt, and when pronounced alone, and while a Christian is passing, means an infidel. But in conversation it is employed to designate Christians in general, and must not then be taken as an insulting expression. The Turks also employ it jocosely, as when they say *giaour-oglu-giaour*.

*Gulkhaneh*, the third court of the Seraglio. The celebrated *Hatti-Sherif*, of 3rd November, 1839, since called the Hatti-Sheriff of Gulkhaneh, was there read aloud by Redschid Pasha, in the presence of the present Sultan and the chief men of the empire.

*Hadjî*, a pilgrim; one who has made the pilgrimage to Mecca.

*Hakim*, a physician; *Hakim-bashi*, the chief physician.

*Hamal*, a porter.

*Hanum*, wife or lady; *Buyuk-hanum*, first wife or head of the harem.

*Harb*, war. In Moslem phraseology, every non-Moslem country is *dar-ul-harb*, the abode of war, as contrasted with that of the true believers, *dar-ul-Islam*, the abode of peace.

*Harem*—literally, sanctuary; the apartments of the women, as opposed to the *selamlik*, those of the men.

*Hatti-Sherif*, an imperial ordinance.

*Hegira*, flight. The Moslem era dates from the year of the Hegira, or flight of the Prophet from Mecca.

*Intiab*, the indirect taxation of Turkey, as opposed to *veryu* and *kharaj*.

*Imaum*; literally, he who leads or is at the head. Thus, *Imaum*, *par excellence*, or *Imaum-el-Muslimin*, the chief of the faithful. A minister of public worship.

*Imaret*, a hospital or kitchen for the relief of the poor and of travellers, &c.

*Islam*, the Mohammedan faith; *Moslem* (sing.), *Muslimin* (plur.), names common to the followers of Mahomet, signifying "the devoted" or "the resigned."

*Ishqolass*, the Sultan's pages, either the children of courtiers or slaves, educated at the expense of the Sultan, and destined to fill high offices of state.

*Jami*, a mosque of the higher class, in which the Friday prayer is read. The imperial mosques have generally attached to each a sheikh, a khatib, from 2 to 4 imams, 12 muezzims, and 20 kayims, who are supported out of its revenues.

*Jiguerjia*, venders of cats' and dogs' meat. Numbers of them are seen in the streets of Constantinople, carrying on their shoulders a long pole, to which are attached scraps of liver, &c. Charitable Moslems buy these and distribute them among the hungry dogs which roam about the city.

*Jlevetis*, an order of dervishes.

*Juma*, Friday, the Moslem Sunday.

*Kaaba*, the temple at Mecca, containing the celebrated black stone believed by Moslimin to have fallen from heaven. Towards this temple every Moslem turns in prayer.

*Kafeji*, a coffee-beater; the keeper of a coffee-house.

*Kaimakam*, an officer who represents the Grand Vizier when absent in state processions; the governor of a province (*sandjak*); a lieutenant-colonel in the army.

*Kalender*, a dervish.

*Kanoun*, the political law of Islam, answering to our common law by tradition or precedent, as opposed to the *Sheriat*—the religious and civil law.

*Kapu*, a gate; *Pasha-kapussi*, the gate of the pasha, i.e. the Sublime Porte (the word used for Sublime Porte is *Bab Humatoum*).

*Kayim*, an inferior order of ministers of public worship, charged with the care of the mosques.

*Ka'vass*, a policeman or *gendarme*.

*Kayik*, a light shallow boat used on the Bosphorus (see Sect. I., Constantinople).

*Keslich*, a slave.

*Khan*, a title of the Sultan.

*Khan*, an inn or house for travellers.

*Khanji*, the keeper of a khan.

*Kharaj*, a capitation tax, paid only by the rayahs or non-Mussulman subjects.

*Khalif*, a title of the Sultan, meaning vicar or successor of the Prophet.

*Khalva*, a sweetmeat of which the Turks are very fond, made of almonds, honey, and perfume, and sold in the streets by men, thence called *khalvajis*.

*Khalvetis*, an order of dervishes.

*Khakam-bashi*, the head of the Jewish community in Constantinople.

*Khatib*, a functionary of the mosque, of the second order, who reads the Friday prayer (*khoutbeh*).

*Khassa*, the guard, one of the six divisions of the army.

*Khodja*, a teacher ; an officer in the navy.

*Kiatib*, a writer, copyist, or secretary ; *Bash-kiatib*, chief registrar of a court of law.

*Kiaya*, master, steward, lieutenant ; head of a corporation of artisans. *Kiaya-bey*, formerly the title of the minister of the interior ; *Kapukiyah*, the representative at court of each governor of a province.

*Kibeh*, the point to which a Moslem turns when at prayer.

*Kiervan*, a caravan ; *Kiervan-bashi*, leader of a caravan ; *Kiervanserai* (caravanserai), an inn or khan.

*Kieh*, a purse of 500 piastres.

*Kismet*, predestination, fate.

*Kitab*, a book ; *Kitab-khaneh*, a library.

*Kodja*, an elder ; *Kodja-bashi*, the delegates of municipalities, municipal magistrates.

*Konak*, a town-house, as opposed to *yali*, a country-house.

*Koran*, or *Kur'an*, knowledge ; "the book," *par excellence*.

*Kurban-bairam*, the feast of sacrifices, celebrated by rejoicings, processions, and illuminations.

*Liman*, a port or harbour ; *Liman reissi*, port-admiral ; *Liman odassi*, the tribunal of maritime commerce.

*Liva* or *Sandjak* (lit. flag or standard), a subdivision of an eyalet (see *Eyalet*) ; a brigadier-general.

*Mabeir*, the interior of the palace ; *Mabeinji*, a chamberlain, an officer of the household.

*Masalji*, female tale-tellers who attend private houses for hire.

*Medjidieh*, a new coin ; an order or decoration ; so named after the present Sultan.

*Meylis*, a council ; *Meylis khass*, the privy council ; *Meylis valai*, the council of state.

*Meidan*, an open square or piece of ground ; *At-meidan*, the ancient hippodrome, now the horse-market ; *Et-meidan*, the provision-market ; *Ok-meidan*, the archery-ground.

*Medressi*, superior schools attached chiefly to the great mosques.

*Mekteb*, school in general ; a primary or elementary public school.

*Mektebi rushdiyeh*, secondary or upper public school.

*Meyid*, a small mosque or oratory. These have neither a sheikh nor a khatib attached to them.

*Mevleviet*, a superior court, of which there are twenty-four.

*Mir alai*, colonel of a regiment.

*Mimar agha*, superintendent of public buildings.

*Mevlevi*, spinning dervishes.

*Mollah*, member of that division of the Ulema whose function is the administration of justice ; a judge of one of the superior courts.

*Moslem*. See *Islam*.

*Moukhtar*, the mayor or head of a district (*nahiyyeh*).

*Mousahib*, an eunuch of the Seraglio.

*Muayehdeh*, the ceremony of the Sultan's levee which follows the Bairam.

*Muderris*, professors, members of the second degree of the order of Ulema.

*Muezzin*, inferior officers of the mosques, who from the minarets call to prayer.

*Mudir*, the head or administrator of a caza (see Caza).

*Musti*, an interpreter of the law; a member of the Ulema of the same degree as the *muderris*.

*Munedjin bashi*, the chief astrologer, one of the first officers of the Seraglio frequently consulted by the Sultan. No public work is undertaken unless he declares the stars to be propitious.

*Mulasim* (an aspirant), the lowest rank of the order of Ulema; a lieutenant in the army.

*Mushir*, a title borne by ministers of state; a privy councillor; a field-marshal in the army.

*Musselin*, the governor of a city.

*Musted*, an apostate from Islamism.

*Nahiye*, a subdivision of a caza, composed of villages and hamlets.

*Namas*, the Moslem prayer recited five times a day.

*Nefer*, a soldier.

*Nishan*, a decoration worn by both civil and military officers, distinguishing their several ranks.

*Nisam*, the regular troops.

*Oda*, chamber.

*Odaliske*, a female slave of the harem.

*Ordou*, a camp, a *corps d'armée*. The Turkish army is divided into six ordous, at the head of each of which is a field-marshal (*mashir*).

*Osmansie*, the name by which the Turks designate themselves (see 'Turk,' post).

*Panayir*, a fair. The chief fairs of Turkey are those of Yenidye-Vardar and Serrea, in Macedonia, the former held 3rd Dec. for 22 days, and the latter on 21st March for 3 or 4 weeks; *Okri* (May 3rd), *Varna* (May 23rd), *Philippopolis* (Aug. 27th), and *Eski Agra* (Nov. 10th), each of which lasts a fortnight; and those of *Tatar Basari* (Sept. 15th), and *Tshaltadeh* (Nov. 6th), which last 10 days.

*Pasha* (from the Persian words "Pa-shah"—viceroy), a title of dignity, properly military, which always follows the name: the word alone, without a name, designates the grand vizier: the viceroy or governor of a province.

*Patrona*, the vice-admiral of the fleet; the vice-admiral's flag-ship.

*Raki*, an ardent spirit; a liqueur.

*Ramazan*, the ninth month of the Turkish year, in which falls the fast of 28 days of that name, the Mohammedan Lent.

*Rayahs*, the non-Mussulman subjects of the Sultan.

*Redif*, the reserve, into which Turkish soldiers are enrolled after 5 years' active service. It forms a second army when called out periodically, and corresponds to the *Landwehr* of Germany.

*Reis*, chief; captain of a ship.

*Resoul*, a prophet.

*Riala*, an ancient title borne by 3 of the Turkish rear-admirals; the rear-admiral's ship.

*Rickabdar agha*: his duty is to assist the Sultan to mount on horseback and to hold his stirrup.

*Ridjul*, a term applied to high ministers of state and others of rank and influence.

*Rishvet*, a present in former times generally, and now unfortunately sometimes, made to judges and influential official persons whose favour is sought. It is to these what *bakshish* is to inferiors.

*Rumili*, Rumelia, the name by which the Turks designate their European territories, as distinguished from the Asiatic (Anatoli).

*Sakka*, a water-carrier. He wears a leathern belt round his body, to which he suspends his buckets, and perambulates the streets with a cup in his hand offering the precious element to the public.

*Sandjak* (lit. flag), a district, a subdivision of an *eyalet*; *Sandjak sherif*, the imperial standard.

*Sayif*, sabre; *Sayiji*, the military.

*Sayuh*, a wandering dervish.

*Seybane*, commonly *Saymansa*, mounted police.

*Selam*, health; a salutation.

*Selanlik*, a saloon; the apartments of the men, as distinguished from the *harem*.

*Sened*, a convention; not, according to Turks, having the same solemn form as a treaty.

*Seraf*—vulgarly, *scirof*—a banker; most of them are Armenian.

*Serai*, the palace; seraglio.

*Shehed*, a martyr.

*Sheikh*, among the Turks, is a title of respect applied to a learned or holy man; the superior of an order of dervishes.

*Shekerjis*, sellers of sweetmeats, of whom many are seen in the streets.

*Sher'iat* or *Sher'i*, the Mohammedan religious and civil law, as distinguished from the *Kanoun*.

*Sipahi*, ancient feudal cavalry, now displaced by the Bashi Bosuks.

*Sofa* or *Soukhta*, a student of a medresseh, educating for the degree of *moudawim*.

*Soubashi*, a rural policeman.

*Stambul* or *Istambol*, a corruption of the Greek words σταμπολις, Constantinople; *Stambul-cadissi*, the chief judge, and *Stambul-efendi*, the chief of the police of Constantinople.

*Sudur*, a superior court of law, next in degree to the *arz-odassi*.

*Sunna*, tradition, the highest religious authority after the Koran; *Sunnis* or *Sunnites*, the orthodox, as distinguished from the sectarian (*Shi'as Shiites*) followers of Ali.

*Suvori*, the official name of the captain of a ship of war.

*Tandur*, the Turkish substitute for a fireplace, consisting of a wooden frame in which is a copper vessel full of charcoal, the whole being covered with wadded coverlets.

*Tansimat*, the reformed system of government introduced by Sultan Mahmoud.

*Tarîkh*, the annals of the Turkish empire, written by the imperial historiographers, embracing its history from the rise of the monarchy to the present time.

*Tatar*, a courier.

*Talak*, the repudiation of a wife by her husband, as distinguished from *Tefrik*, a divorce by mutual consent, or pronounced by the proper authority at the instance of the wife.

*Tekiyeh*, a Mohammedan monastery.

*Tersaneh*, the Turkish admiralty.

*Tezkereh*, a passport.

*Ternakji*, nail-cutter.

*Terjuman*, an interpreter, dragoman.

*Top-haneh*, the ordnance-office ; also the cannon-foundry.

*Tukareh*, a bazar composed of streets of shops for the sale of valuables.

*Tshauh-bashi*, a serjeant-major.

*Tshibouk*, a pipe ; *tshiboukjî*, a pipe-seller ; also the servant who lights them.

*Tsiflik*, a farm, an estate in the country.

*Tshokadars*, Imperial pages.

*Turbeh*, a tomb, mausoleum.

*Turk*, a rustic or clown ; hence the European Turks never use this word to designate themselves, but apply it to the Turkomans and other tribes of Central Asia. (See *Osmanni*.)

*Ulema* (lit. a learned man). An hierarchical body, at the head of which is the Sheikh-ul-Islam. It comprises within it all the judges (mollahs, cadis, nayibs), the interpreters of the law (muftis), and some functionaries of public worship (sheikhs and khatibes). It consists of three grades, viz., 1st. *Mollahs* or *mollahs makreji*, from whose number are selected the cazi-askers of Rumili and Anatoli, and the chief mollahs of certain principal cities : 2nd. *Muderris*, from whom are chosen the ordinary mollahs, the muftis, and the sheikhs : and 3rd. *Moulâzims* (candidates), from whom are taken the cadis, nayibs, and khatibes. The imams, and the inferior ministers of worship, are not members of the Ulema.

*Ushr*, a tax equal to one tenth of the produce, formerly paid by the possessors of land.

*Vakouf*, property consecrated to the mosques, or to institutions of piety and benevolence, said to amount to nearly a third of the landed property of the empire.

*Vâli*, viceroy, governor-general of an eyalet. His power is very great. He is assisted by a grand council (*mejlici kebir*).

*Valideh*, mother ; *Valideh Sultan*, the Sultan's mother.

*Vaiwide*, a title given to the Princes of Wallachia and Moldavia.

*Verya*, an income-tax paid by all classes with few exceptions.

*Vîsir* (lit. burden-bearer), a title of honour, somewhat below that of *mushir*.

*Wahabis*, the Protestants of Islamism.

*Yâli*, a summer residence, a country house.

*Yashmak*, a veil of white muslin worn by Turkish ladies, which fastens under the chin. It entirely conceals the features, and leaves an opening for the eyes.

*Yimi*, science; *yimi-sarf*, grammar; *yimi-beyan*, rhetoric, &c.

*Yuz-bashi*, a captain in the army.

*Zadeh*, son.

*Zabteyah*, police.

#### n. TURKISH VOCABULARY: OBSERVATIONS ON THE LANGUAGE.

##### *Exclamations and Salutations.*

*Salaam*, peace or welfare.—*Salaam Aleikum*, peace be unto you, or prosperity and welfare attend you. The reply is, *Aleikum Salaam*.—Then follow—

“*Khos geldin—Sefai geldin*,” “Welcome.”

“*Eimi-siniz effendim?*” “Are you well, Sir?”

“*Kiefiniz eimi?*” “Are you in good spirits?”

“*Mashallah!*” “In the name of God!” often used also in the sense of the Latin expression “Dii avertite omen.”

“*Inshallah!*” “Please God!” This is the only affirmative expression to be obtained from a Turk, even when he intends to comply with your wish.

“*Allah Kerim*,” “God is great and merciful!”

“*Walla Billah!!*”

“*Safarillah*,” “God forbid!”

“*Bakallum*,” “We shall see!”

After drinking, the bystanders salute you with—

“*Ajet-olsun*,” “May it do you good!”

“*Allah-ras-olsun*,” “May God meet you!”

It is a somewhat striking proof of the religious tendency of Islamism, and its direct reference on all occasions to the Deity, that its followers have no colloquial term signifying “Thank you.” Its place is supplied amongst the Turks by

“*Shukur Allah*”—“*Ev-Allah*”—“*Allah ras-olsun*”—“*Allah bereket versin*,”—“May God reward you”—“Praise be to God”—“May God receive you,” &c.; terms by which they express their gratitude for favours conferred on them.

“*Haidee*,” “*Chabuk*,”—the usual expressions used to hasten any one, your surrudji (postilion) for instance, signifying “quick,” “make haste.”

“*Groush*,” piastre.

“*Katsh Groush?*”—“How many piastres?” or “what is the price?”

“*La-Allah-illah-Allah-Mohammed resoul Allah*”—“There is but one God, and Mahomet is his prophet.”

*Turkish Words used Geographically.*

|                         |                        |                        |
|-------------------------|------------------------|------------------------|
| <i>Ak</i> , white.      | <i>Köi</i> , village.  | <i>Kaya</i> , rock.    |
| <i>Kara</i> , black.    | <i>Sheher</i> , town.  | <i>Tash</i> , stone.   |
| <i>Su</i> , water.      | <i>Maden</i> , mine.   | <i>Kapu</i> , gate.    |
| <i>Dagh</i> , mountain. | <i>Tepeh</i> , hill.   | <i>Serai</i> , palace. |
| <i>Ghol</i> , lake.     | <i>Dereh</i> , valley. | <i>Köprü</i> , bridge. |
| <i>Irmak</i> , river.   | <i>Yol</i> , road.     | <i>Agatsh</i> , tree.  |

For a very useful Vocabulary of Turkish and English in a portable form, the traveller is referred to 'Words and Phrases.' London, 1854.  
Published by Clowes and Sons.

*Observations on the Turkish Language.*

It has been thought useful to supply the traveller with a brief sketch of the mechanism of the Turkish language, such as may assist him in understanding what he hears, and in applying any words which he may pick up; although in the limited space at our disposal it is impossible adequately to explain the peculiar inverted structure, both grammatical and syntactical, which distinguishes the Turkish from all Eastern and Western languages, and is only paralleled in its kindred tongues of Northern Europe and Central Asia. The knowledge of the names of some familiar objects and of the commonest verbs here afforded may, however, it is hoped, prove of advantage to many, and may encourage a few to prosecute a study not wholly useless.

It may be observed generally, that the Turkish language is very much intermixed with Arabic and Persian. It is expressive, soft, and musical, not difficult to speak, but not easily written. Its construction is artificial and laboured. The Turkish characters are, with some slight difference, the same as the Arabic and Persian. They are written from the right to the left, in an oblique direction. The favourite books of the Turks are those on law and theology. Printing was introduced at Constantinople in the sixteenth century; but the copies of the Koran are still chiefly multiplied in manuscript.

The Turks have several styles of writing, each used for different purposes: such are the *seccit*, the foundation of all the others, and in which are transcribed copies of the Koran and other sacred books; the *dwani*, for firman and official documents; the *rük'a*, for ordinary correspondence; and several others.

In the foregoing list all consonants are to be pronounced as in English, *g* always hard, and *ç* always soft, as in *girl* and *church*; *k* and *g* before the soft vowel *e*, *ı*, *ü*, *eu*, are *mouillés*, that is, they have a slight sound of *i* after them; thus, *gülzal*, pretty, is pronounced as written by the French, *guüzzal*.

When *p*, *t*, *k*, and *g* occur at the end of syllables or words, and, in the process of inflection or conjugation, any addition is made, they become, for euphony's sake, *b*, *d*, *y*, and *għ* respectively, as *git*, go; *gider*, he goes; *kalpag*, a cap; *kalpagħi*, his cap; *gelejek*, one who is coming (ventusus); *gelejeyim*, I am coming. We have observed that one of

the chief causes of an Englishman's unintelligibility in speaking a foreign language is his inattention to the proper pronunciation of the letter *r*. This one character in English represents two distinct sounds, one initial, as in *ring*, when it is a consonant; another, medial or final, as in *horn, cur*, when it is a semi-vowel—a fact hitherto ignored by our grammarians. This semi-vocalic sound does not exist in foreign languages (except in Sanscrit and Illyrian, where it is recognized as a distinct vowel), and accordingly the consonantal sound should be carefully pronounced: thus, *fırmān*, an order, should not be made to rhyme with our word *sermon*, if meant to be understood by a Turk, but with "*there, man*," as an Irishman would pronounce it. Difficulties in foreign languages may often be usefully illustrated and explained by our own provincial peculiarities. An Irishman will observe this rule instinctively. *Gh* is pronounced, when initial, like plain *g*; when medial or final, it becomes slightly guttural, and indeed it is then hardly sounded at all, as *aghā, dogħru*, pronounced *d'ħā, do'rū*. The vowels are pronounced as in Italian, *i* and *u* being short, as in *pīn* and *bul*, not as in *machine* and *prude*; *ü* and *eu*, like the French *u* and *eu*; *y*, as a vowel, has a peculiar thick sound between *i* and *u*, well known in some Slavonic dialects, but a stranger to those of Western Europe. Care should be taken not to confound it with *i*. The accent should always be placed by the English learner on the last syllable, as is done by the Greeks and Armenians, though this practice is condemned by the Turks as barbarous, while they themselves accent all the syllables of a word equally, so that there is no special accent on any one. We still recommend it as a rule likely to counteract the infallible tendency of an Englishman, if left to himself, to accent the penultimate, and slur over all the other syllables, and as being observed by a large proportion of those with whom he will have to do.

There is, practically speaking, no definite article in Turkish, though, as shown below, inflection will often supply its place. The indefinite, *a* or *an*, is expressed, as in some other languages, by *bir* (one).

The various relations of nouns expressed in other languages by prepositions or by cases, are, in Turkish, represented by a set of affixes, which differ from cases in the fact that they are simply attached to, without being incorporated with, their noun. For instance, we cannot conceive a separately existing word *domīn* in Latin detached from a case ending in *us, i, &c.*; yet this exists in Turkish, and the word is quite independent of its affix. These affixes are as follows, with the old names of cases for convenience-sake:—

Genitive (of), *in, yn, ün, un*—after a vowel, *nin, nyn, nün, nun*.

Dative (to, for), *u, e . . . . . ya, ye.*

Accusative *i, y, ü, u . . . . . yi, yü, yu.*

Ablative (from), *dan, den.*

Locative (at, in), *da, de.*

Associative, or instrumental (with), *la, le, or lan, len.*

It will be observed that each affix is written with different vowels; this arises from a peculiarity of the Turkish system of sounds called

the "harmony of vowels," which is as follows:—the vowels are divided into two classes, which may respectively be called soft and hard, there being four of each, and every soft vowel having its corresponding hard one. They are *a*, *y*, *o*, *u*, hard; and *e*, *i*, *er*, *ü*, soft. Very few words contain two vowels of opposite classes, and the use of all affixes is regulated by the character of the vowels of the root. This most important rule should always be borne in mind, as applying to all increases of the root, whether in nouns, pronouns, or verbs. Such a word as *goldsmith* is impossible to the mouth of a Turk, who would pronounce it *goldemööth*. Thus *adam* makes *adamyn*, the *a* in the root being hard; *e* being soft, *sherbet* makes *sherbetin*; *geuz*, *geuzün*; and *top*, *topsun*.

The plural is formed by adding *lar* or *ler* to the root. The affixes are joined to this for the plural cases; thus, *adamlar*, *adamlaryn*.

Adjectives are indeclinable, and always precede the qualified substantive, as *güzel kary*, a pretty woman; and *güzel karyyn*, not *güzelik karyyn*, of a pretty woman.

The numerals, cardinal and ordinal, do not make the noun plural, as *yüz adam*, not *yüz adamlar*.

The personal pronouns, *ben*, *sen*, *o*, take special affixes to make them possessive; thus, *benim*, *senin*, *onun*. These, again, when declension is necessary, take the affixes of case as above given; thus, *ev*, a house; *evim*, my house; *evimden*, from my house. After a vowel, the possessive *i* or *u* of the 3rd person becomes *si*, *sy*, *stü*, or *su*, according to the character of the preceding vowel; thus, *kapu*, a gate; *kapusu*, his gate; and *kapusuna*, to his gate; *na* and *nı* being used for *a* and *i* in the dative and accusative of the 2nd person possessive.

There is no relative pronoun in Turkish, its absence being supplied by a most complicated construction, with a verbal gerund taking the possessive affixes. By Franks and native Christians the interrogatives are corruptly used for relatives, and may be imitated by the beginner; as *adam ki geurdum*, the man whom I saw; *ne zaman geldim*, when I came—literally, what time I came?

In Turkish, when the idea of possession has to be expressed, the object possessed always takes the 3rd personal possessive affix, the possessor taking the genitive termination; thus, *pashayn evi*, the pasha's house, not *pashayn ev*; *karyyn geusu*, the woman's eye, not *karyyn geuz*: literally translated, these words mean—the pasha his house, the woman her eye; reminding us of our own "for Christ his sake;" or the Latin "suo sibi gladio bunc jugulo."

The observing of this rule forms one of the chief difficulties in Turkish. The genitive affix is only added when we in English would use the definitive article, whose want is thus supplied by inflection; *pasha evi* and *kary geusu*, without the genitive, mean a pasha's house, as distinct from any other kind of house; a woman's eye, as distinct from a man's; where *pasha* and *kary* may be considered as adjectives, qualifying and describing the object rather than as implying possession.

The verb has its infinitive in *mek*, or *mot*, declinable like a noun. Its root, or simplest form, is the imperative. The tenses are mostly formed by adding person-endings to participles, which latter are capable

of being used separately. An example is given :—*gel*, come thou ; *gelir* (a separable present indefinite participle), one who comes ; *gelir-im*, *gelir-sen*, *gelir*, *gelir-iz*, *gelir-siniz*, *gelir-ler*, I, thou, he, we, you, they, come ; *geliyur* (a separable present definite participle), one actually coming ; *geliyür-im*, *geliyür-sen*, &c. ; *gel-ejek* (a separable definite future participle), one about to come ; *gel-ejeyim*, *gel-ejeksen*, *gel-ejek*, *gel-ejeyis*, *gel-ejeksiniz*, *gel-ejekler*, I, thou, he, &c., will come. The past definite is *gel*, -*dım*, -*dın*, -*dı*, -*dınız*, -*diler*, I, thou, he, &c., came; this is not a separable participle. The past indefinite, *gelmış*, one who has come, is a separable participle ; *gelmış-im*, -*sen*, *gelmış*, -*iz*, -*sınız*, -*ler*, I, thou, he, &c., have come. The optative, present and past, *geleyim* and *geley-idim*, I may and I might come ; the person-endings are respectively as in *gelirim* and *geldim*. The conditional is *gel-sem*, -*sen*, -*sek*, -*seniz*, -*seder*, if I, thou, he, &c., come. The imperative is *gel*, *gel-sin*, *gel-elim*, *gel-in*, *gel-sinler*, come thou, let him come, let us come, come ye, let them come.

For a verb whose root has a hard vowel, of course the endings must also be used with hard vowels, as *bak*, look ; *bak-arym*, I look ; *dur*, stop ; *dururum*, I stop.

The negative verb, which has a separate conjugation, is formed by the insertion of an *m*, under euphonic rules, before its person-endings. We merely give one or two examples, as being irregular and in most common use : *gelmez*, he comes not ; —*gelmem*—do not come. For verbs with hard vowels the syllable is naturally *ma*, and not *me*.

An *e* or an *a*, according to the vowels of the root, placed before the *me* or *ma*, changes the negative verb to one expressing impossibility ; thus, *gelmem*, I come not ; *gelemem*, I cannot come. This admirable mechanism of the verb is followed throughout with the most perfect regularity ; and there are reflective, causative, reciprocal, and other derived conjugations, which are formed in a similar manner by introducing different monosyllables.

An interrogative verb is made by the addition of *mi*, my, *mü*, or *mu*, after the endings, as *geldinmi*, didst thou come ? It precedes, however, instead of following the endings -*im*, -*sen*, -*iz*, -*sınız*, as *geleceb-mi-is*, are we coming ?

This particle can be added to nouns, or all other parts of speech, as well as to verbs, and serves to specify the question as belonging emphatically to the word to which it is joined. This is a great convenience, which is unknown to other languages, except the Russian, Illyrian, and partially the Latin. The working of the principle is beautiful ; thus, *sen istambola gitdin-mi*, did you go to Stambul ? *sen mi istambola gitdin*, was it you who went to Stambul ? *sen istambola-mi gitdin*, was it to Stambul you went ?

A simple verb may, therefore, have six forms—an affirmative, negative, impossible, and an interrogative of each. But the difficulty is more apparent than real, as the person-endings are simple and never vary, the tenses few, and the root itself is never changed or disguised.

The construction of sentences follows the inverted order, as in Latin, the verb always closing the phrase.

The traveller who wishes to obtain any further insight into the language on the spot is especially recommended to learn what he can as colloquially as possible, rather than by taking lessons from a *hodjî*, or professional master, who will prove completely wedded to a defective routine system of teaching, and rarely knows anything of European languages. Let him avoid encumbering and embarrassing his brain by any attempt at formally studying the literary Turkish, which will only create inextricable confusion, and, even if learnt, would be quite useless for conversational purposes, a great proportion of the words used in the written language being quite unknown to the middle and Christian classes. A small and popular 'Turkish Grammar' is published by Burkhardt Barker. 1854.

Such works as *Redhouse's Grammar*—excellent though they be as specimens of grammatical criticism—are only for the advanced student. If a copy of *Viguier's Grammar* (published about 1752) can be met with, its amusing dialogues, in which scenes of Turkish life are sketched dramatically, and its useful vocabulary, will afford great diversion as well as advantage.

#### O. THE GREEKS, THE ARMENIANS, &c.

Short accounts of the various races which form the heterogeneous population of the Ottoman empire will be found in the Introductions to Sections II. and III.

For an account of the Greeks, of which race about 2 millions are still subjects of the Porte, see *Handbook for Greece*. Like the Greeks, the Armenians are found dispersed throughout Turkey, especially in the larger towns, and it may be useful to prefix some remarks concerning that race.

The Armenians derive their source and name from the ancient kingdom of Armenia, which was bounded on the north by Georgia and the Caucasus, on the south by Diarbekir and Kurdistan, and extended westward to the Euphrates, and eastward nearly to the Caspian. Shah Abbas conquered and laid it waste in the seventeenth century; and since their general dispersion at that period, the people are found in all nations throughout the Levant. Their total number has been said to be nearly two millions, of whom about one million are under the sway of Turkey, and the remainder distributed through Russia, Persia, and India. A few, in the pursuit of gain and commerce, have been found in Africa; and some travellers have asserted that at least 10,000 are engaged in the same pursuits through Hungary and Poland. In the Turkish empire they enjoy great privileges, are the principal money-brokers, and have almost a monopoly of much lucrative trade.

Armenia, though it has long since been effaced from the list of independent nations, was long governed either by native princes, or by vassals of the Assyrian and Persian monarchs. It subsequently became the theatre of lengthy struggles between the Romans and Persians; in

the thirteenth century it was overrun by the Moguls; and at the present day is divided, in unequal portions, between Turkey, Russia, and Persia. Physically the country forms an elevated plateau, from which the principal mountains, rivers, and valleys of western Asia diverge. Its plains rise to 7000 feet above the sea, and the peak of Mount Ararat, now in the Russian territory, reaches 17,260 feet. The climate is variable and severe in winter, as described by Xenophon. The religion of the Armenians is Christianity, of the heresy of Eutyches, which was condemned by the council of Chalcedon, held A.D. 451. It admits only a divine nature in Christ. In matters of ceremony it bears a resemblance to the Greek Church, but the two sects hate each other cordially. About 15,000 Armenians acknowledge the supremacy of the Roman pontiff. The others are under the jurisdiction of three Patriarchs,—one of Utch-miazin (in Erivan), another of Sis (in Cilicia), and the third of Ahthamar (on an island of Lake Van, in Turkish Armenia). The Armenian patriarchates of Jerusalem and Constantinople were created by the Sultan, and the Patriarchs are nominated by him. They are, therefore, distrusted by the Armenians, and possess a more nominal than real authority. The Armenians have monasteries, fasts, and many of the customs of the Greek Church. The language of this people is their original tongue, which it is very difficult to learn: many of themselves are not well acquainted with it. It is harsh, overloaded with consonants, and intermixed with Turkish, Arabic, and other words; but belongs mainly, like the people themselves, to an Indo-Germanic stock. There are Armenian printing-presses at Constantinople and elsewhere—especially in the Armenian Convent at Venice, familiar to travellers in Italy. The dialect used by the Armenians in their intercourse with foreigners is the *lingua franca* spoken through the East, but many of them converse in French and Italian. In their domestic manners they are Oriental, reserved to the Franks, muffling their women when abroad, but not prohibiting their converse with men on festival occasions. As the cypress is allowed only to Moslems, the graves of the Armenians are adorned by the terebinth or turpentine tree. The souls of the dead are believed to pass to a place of consciousness, without pain or pleasure; and prayers are offered for their deliverance from this joyless, though not painful, state.

p. SKETCH OF OTTOMAN HISTORY ; STATISTICS OF THE EMPIRE, &c.

The rapid rise of the Ottoman power is one of the most remarkable phenomena in the history of the world. Othman, or Osman, who gave his name to the people and the dynasty, was a Turkish chieftain, who early in the fourteenth century established himself at Brusa, under the shadow of the Bithynian Olympus. In less than 300 years from that period his successors had swept away the remains of the Saracenic and Roman empires, seating themselves on the thrones of the Caliphs at Bagdad, and of the Caesars at Constantinople, extending their conquests far beyond the Danube, the Nile, and the Euphrates, and dictating peace at the gates of Vienna and of Ispahan. The decay of the religious

Turkey.

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and political fanaticism of the early Ottomans, which was directed by a remarkable succession of able princes, great legislators as well as great warriors, and the rapid progress of the European nations in the arts of war, at length drove back the tide of Turkish conquest, and the Sultan has now become the *protégé* instead of the scourge and terror of the West. But, with the exception of Greece, and a few other districts now virtually independent, his dominions still embrace nearly all those wide regions in Europe, Asia, and Africa, which, on the division of the old Roman empire, were assigned to the Emperors of the East.

Very different estimates have been formed of the real extent and population of this vast country, and neither is known with any approach to precision. All "numbering of the people" has in every age been viewed with jealousy in the East, and is connected in the ideas of Orientals with poll-taxes, conscriptions, and other disagreeable associations. The population of the Ottoman empire has been calculated to range from 20 to 30 millions, of which rather more than a moiety belongs to the European provinces.

The Turkish authorities compute the population of the whole empire at 35,350,000, of which number 15,500,000 are in the European, 16,050,000 in the Asiatic, and 3,800,000 in the African provinces. In this total are included the populations of the tributary provinces of Moldavia, Wallachia, and Servia, and of Egypt and Tunis, which together amount to 8,200,000; so that the number of the immediate subjects of the Sultan is reduced to 27,150,000. The population above assigned to the Asiatic and African provinces does not include the Arabs and Negroes, who inhabit the country between Bagdad and Mecca, and beyond Nubia, Kordofan, and Fezzan, or the nomadic Kurds, whose aggregate number is estimated at between 3 and 4 millions.

These numbers, though not strictly accurate, may be considered as approximating pretty closely to the truth; since they are the result of the general Census taken in 1844, when Riza Pasha, then Minister of War, re-organized the Turkish army.

Not more than one-fourth of the population of European Turkey is Mohammedan; whereas in Asia this proportion is exactly reversed, not more than one-fourth of the population of Asiatic Turkey being Christian. An approximation to the real number of inhabitants of each country will be given under distinct heads. (See *Special Introductions* to Sections II. and III.) The population of Constantinople itself amounts to considerably more than half a million.

The physical geography of European Turkey affords a study of great interest. Its various chains of mountains are branches of the great Alpine system; but none of their summits reach so great an elevation as those of Armenia and Kurdistan in Asiatic Turkey—seldom exceeding 8000 feet, whereas some of the peaks of the Armenian mountains reach 12,000 feet. The mountainous districts are intersected both in Europe and Asia by plains and valleys of great beauty and fertility. In an empire extending through nearly 20 degrees of latitude and more than 30 degrees of longitude, and possessing every variety of elevation, exposure, and soil, there must necessarily be the greatest variety of

*climate.* Hence too the *natural productions* embrace every variety from those of the tropics to those of Switzerland. Bears, wolves, lynxes, jackals, and other beasts and birds of prey—as well as deer, wild swine, and game of all kinds—abound in the mountains and forests throughout the Ottoman empire.

*Property* was distributed in Turkey originally much on the same system of military tenure as in western Europe under the feudal régime. But great ameliorations have been effected during the present century. The land is generally farmed by the cultivators on the *métayer* system. *Agriculture* is everywhere in a primitive state; but the native *manufactures*—especially those of carpets, silks, sword-blades, &c.—have attained a considerable excellence.

*Government, &c.*—Chateaubriand said of the Turkish government that it was “an absolute despotism, tempered by regicide.” The *tanzimat*, or reformed system of 1839, however, corrected a multitude of abuses; and when, freed from the interference of Russian intrigue, it shall have been carried fully into effect in all parts of the empire, the subjects of the Porte, whether Moslems or *Rayahs* (*i. e.* non-Mussulmans), will have little *practical* oppression to complain of. A considerable share of local or municipal liberty is, and always has been, possessed by the village communities, in spite of the despotism of the supreme government. In a work of this kind it is impossible to give even an adequate outline of the *civil and religious institutions, laws, taxes, &c.*, of Turkey. Compendious and accurate information on all these heads will be found in *M' Culloch's Geographical Dictionary*, Art. THE OTTOMAN EMPIRE.

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## SECTION I.

### CONSTANTINOPLE, THE BOSPHORUS, THE HELLESPONT.

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#### CONSTANTINOPLE.

1. *Introductory Historical Sketch, &c.—2. Steamers, &c.*

##### 1. HISTORICAL SKETCH, &c.

CONSTANTINOPLE, the capital of the Byzantine and Ottoman Empires, was founded A.D. 330, partly on the site of the ancient Byzantium, by Constantine the Great, when he determined to remove the seat of government from the banks of the Tiber. The modern European name preserves the memory of the first emperor of the East. The Turkish *İstanbul*, or *Stanbul*, is a corruption of the Greek *σταντούπολις*.

Ancient Byzantium was situated on the extremity of the promontory, and where the *Seraglio* now stands. The modern city, like the ancient mistress of the world, covers seven low hills, rising one above another behind the site of Byzantium. No city in the world can boast so magnificent a position; commanding the navigation between the *Mæxine* and the Mediterranean, and the converging shores of Europe and Asia, it unites the advantages of security and great facilities for trade with the most striking scenery. Nature has evidently intended it for the centre of a great monarchy.

The foundation of Byzantium is ascribed to the Megarians in B.C. 667, a few years later than its neighbour Chalcedon. It was placed at the apex of the triangular promontory which faces the shores of Asia, and meets the waters of the Bosphorus; and tradition asserted that an oracle had directed the first colonists to build their new city "opposite to the land of the blind"—in allusion to the superiority of this site to that of Chalcedon. Its position in all ages made Byzantium of great importance, and its possession was fiercely contested by the Persians, Spartans, and Athenians. In B.C. 340, the Athenians, urged on by Demosthenes, helped to defend the city against Philip of Macedon, who was at last forced to retire. During this memorable siege, on a dark night, when the Macedonians were on the point of carrying the town by assault, a light is said to have appeared in the heavens, and to have revealed their danger to the inhabitants. The CRESCENT, which is found on Byzantine coins, and which was adopted by the Ottomans as their device after the capture of Constantinople, is supposed to commemorate this portent.

It is utterly beyond the scope of a work like the present to draw more than a very slight sketch of the strange vicissitudes which this celebrated city has undergone. It fell under the power of Rome, with the rest of the Grecian world, before the Christian era, and was made the seat of empire by Constantine in A.D. 330, as stated above. Justinian, A.D. 527-565, enriched and beautified the city. In 616 it was besieged by Chosroes; and Turkey.

## 24 CONSTANTINOPLE: HISTORICAL SKETCH—STEAMERS. Sect. I.

in 626 by the Persians and Avars. In 668 the Arabs, for the first time, attacked Constantinople, but were baffled by the strength of its walls and the strange effects of the Greek fire. In the second siege, 716–718, they were again compelled to retreat. In 865 took place the first expedition of the Russians against Constantinople; followed by a second in 904; a third in 941; and a fourth in 1043. In 1204 the Latin Crusaders, under Dandolo, the Doge of Venice, conquered and pillaged the imperial city; but it was recovered by the Greeks in 1261. In 1422 it was besieged by Amurath II., and finally fell, on May 29, 1453, before the conquering sword of Mahomed II. Since that period it has been looked up to, both by Greeks and Ottomans, as the seat of the supreme spiritual and temporal power of the Patriarch and of the Sultan. The heir of the Caliphs has become the heir also of the Caesars.

In the following pages we shall confine ourselves chiefly to the present aspect and condition of the city. Its ancient topography, &c., is admirably described in the article on Constantinople in Dr. Smith's 'Dictionary of Ancient Geography.' The masterly work of Gibbon is the best authority on Byzantine history. Mr. Finlay's learned volumes also contain most valuable information.

### 2. STEAMERS, &c.

For the chief routes from England to Constantinople, see *General Introduction*, b. English, French, Turkish, Austrian, and Russian steamers keep up frequent communication with the principal ports of the Mediterranean and of the Black Sea; but as the arrangements of the various companies are constantly changed, it is necessary to procure exact information on the spot.

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## CONSTANTINOPLE.

a. *Inns*—b. *Kayiks*—c. *Ciceroni*—d. *Harbour*—e. *Suburbs*—f. *Seraglio*—g. *Gates*—h. *General view*—i. *Imperial mosques*: viz. *Sia. Sophia*, *Selimiyeh*, *Ahmediyeh*, *Mosque of Mahomed II.*—j. *Antiquities*—k. *Fountains*—l. *Miscellaneous*, viz. *Harems*, *Khans*, *Bazars*, *Slave-market*, *Baths*, *Cemeteries*, *Arsenal*, *Barracks*, *Hospitals*, *Doge*.

"At last, Constantinople rose in all its grandeur before us. With eyes riveted on the expanding splendours, I watched, as they rose out of the bosom of the surrounding waters, the pointed minarets—the swelling cupolas—and the innumerable habitations, either stretching along the jagged shore, or reflecting their image in the mirror of the deep, or creeping up the crested mountain, and tracing their outline in the expanse of the sky. At first, agglomerated in a

single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold—to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentures; until at last the cluster, thus far still distinctly connected, became transformed, as if by magic, into three distinct cities, each individually of prodigious extent, and each separated from the other two by a wide arm of that sea whose

silver tide encompassed their base, and made its vast circuit rest half in Europe, half in Asia. Entranced by the magnificent spectacle, I felt as if all the faculties of my soul were insufficient fully to embrace its glories. I hardly retained power to breathe, and almost apprehended that in doing so I might dispel the glorious vision, and find its whole fabric only a delusive dream."—*Hope's Anastasius.*

Travellers land at the quays, usually at Top-hanéh. The streets near the quays are very bad. *Pera*, the upper quarter, is where the inns and pensions are situated. The lower quarter, called *Galata*, is the business quarter, and contains most of the European shops.

## a. INNS.

The best hotel in Pera is the *Hôtel d'Angleterre*, an excellent establishment, kept by *Misseri*, formerly well known as a travelling servant, and married to an Englishwoman. The *Hôtel de Byzance*, formerly the pension of Madame Giuseppina Vitsale, is not only one of the best in Pera, but commands a magnificent view. The *Hôtel d'Europe*, situated in the street leading from the landing-place at Top-hanéh to Pera, is the next in rank. Both of these two are less expensive than *Misseri's* house. There are others, such as the *Hôtel de Pera*, where the charge is about  $1\frac{1}{2}$  dollar a day, but they are less comfortable, and afford fewer facilities for sight-seeing. English, French, Italian, Greek, and Turkish are spoken in all these inns. It is difficult to find comfortable private lodgings.

*Porters (Hamals).*—This is the first class with whom the traveller on landing is brought into contact. He should always make his bargain beforehand. To carry his luggage from Top-hanéh to Pera, if it does not exceed a man's load, will cost 5 piastres.

## b. KAYIKS,\*

the wherries of Constantinople.—The number of kayiks that ply on the waters has been estimated at 80,000: they may be hired like hackney coaches in a European capital. The Kirlangij, or *Swallow-boats*, are formed of thin planks of beechwood, neatly furnished, and elaborately sculptured. The elegance of their construction, the extreme lightness of the wood of which they are composed, and the dexterity of the boatmen, cause them to glide over the smooth surface of the waters with great rapidity. The fares are moderate; but when engaged for the day, or for an expedition up the Bosphorus, it is usual to make a bargain before starting. Kayiks are always to be found waiting for hire at the landing-places near the gates. Considerable caution must be observed on entering a kayik, as, from the nature of their construction, they are easily overset. They have no seats: the passengers must sit at the bottom; and when once seated, much attention is requisite in every motion, as their narrowness hinders any steadiness on the water. The following are the fares of the kayiks:—From the Turkish Custom-house to Top-hanéh, if single-oared,  $1\frac{1}{2}$  piastre; if double-oared, 2 piastres. From Asiri Tasharshi to Yeni Köl, if filled with other passengers, 2 piastres; if you take the boat to yourself, 18 to 20 piastres. From Yeni Köl to Therapia, if alone,  $2\frac{1}{2}$  piastres. To cross the Golden Horn or harbour,  $\frac{1}{2}$  piastre. To go on board a vessel and return, if not remaining long on board,  $1\frac{1}{2}$  piastre. To land luggage from steamer, 3 to  $5\frac{1}{2}$  piastres. Baggage is seldom taken to the Custom-house.

## c. CICKRONI.

There are now plenty of *ciceroni* and *valets-de-place* to be met with in

\* Kayik and the *Eskimaux Kyak*, or *Koyak*, are the same words.

Pera. For some years, by the kindness of the British Consul-General, strangers have been allowed to engage the attendance of the Turkish servant of the Consulate. His services are inestimable to those who wish to see much in a short time, and to enter mosques, slave-markets, &c. As a general rule, no professed cicerone should be allowed to make bargains at the bazaars or anywhere else, for, as soon as they make their appearance, the prices are doubled. Above all, travellers should avoid the Jews and Armenians, who follow them in the bazaars and other places, and make them pay double for everything they buy. Every Turkish shopkeeper makes a present to the cicerone, however honest he may be; and, as another general rule in making purchases, travellers should give only half of what is asked, and even less will sometimes be taken. The best ciceroni are paid from 15 to 20 piastres a day.

"It would be difficult," says Dr. A. Neale, who visited Constantinople in 1806, "for any imagination, even the most romantic or distempered, to associate in close array all the incongruous and discordant objects which may be contemplated, even within a few hours' perambulation, in and around the Turkish capital. The barbarous extremes of magnificence and wretchedness,—the majesty of nature, crowned with all the grandeur of art, in contrast with the atrocious effects of unrestrained sensuality, fill up the varied picture. The howlings of ten thousand dogs, re-echoing through the deserted streets all the livelong night, chase you betimes from your pillow. Approaching your window, you are greeted by the rays of the rising sun, gilding the snowy summits of Mount Olympus, and the beautiful shores of the Sea of Marmora, the point of Chalcedon, and the town of Skutari: midway, your eye ranges with delight over the marble domes of St. Sophia, the gilded pinnacles of the Seraglio glittering amid groves

of perpetual verdure, the long arcades of ancient aqueducts, and the spiry minarets of a thousand mosques.—The hoarse guttural sounds of a Turk selling *kainac* at your door recall your attention towards the miserable laics of Pera, wet, splashy, dark, and disgusting: the mouldering wooden tenements beetling over these alleys are the abode of pestilence and misery... Retracing your steps, you are met by a party passing at a quick pace towards that cemetery on the right, the field of the dead: they are carrying on a bier the dead body of a Greek, the pallid beauty of whose countenance is contrasted with the freshness of the roses which compose the chaplet on his head. A few hours only he has ceased to breathe; but see! the grave has already received its obscure and nameless tenant.

"Having returned to the city, you are appalled by a crowd of revellers pressing around the doors of a wine-house: the sounds of minstrelsy and riot are within. You have scarcely passed, when you behold two or three gazers round the doors of a baker's shop: the *kainakam* has been his rounds—the weights have been found deficient, and the unfortunate man, who swings in a halter at the door, has paid the penalty of his petty villainy. The populace around murmur at the price of bread; but the *muzsims* from the adjoining minarets are proclaiming the hour of prayer, and the Moalims are pouring in to count their beads. In an opposite coffee-house, a group of Turkish soldiers, drowsy with tobacco, are dreaming over the chequers of a chess-board, or listening to the licentious fairy-tales of a dervish. The passing crowd seem to have no common sympathies, jostling each other in silence on the narrow foot-path; women veiled in long caftans, emirs with green turbans, *bostanis*, Jews, and Armenians, encounter Greeks, Albanians, Franks, and Tartars. Fatigued with the pageant, you observe the shades of evening descend, and again sigh for

repose; but the *passaçend*, with their iron-bound staves striking the pavement, excite your attention to the cries of *yanjhun var* from the top of an adjoining tower; and you are told the flames are in the next street. There you may behold the devouring element overwhelming in a common ruin the property of infidels and true believers, till the shouts of the multitude announce the approach of the Arch-despot, and the power of a golden shower of sequins is exemplified in awakening the callous feelings of even a Turkish multitude to the sufferings of their fellow-creatures. The fire is extinguished, and darkness of a deeper hue has succeeded to the glare of the flames. The retiring crowds, guided by their paper lanterns, fit by thousands, like *ignes fatui* amidst the cypresses of the 'Field of the Dead'; and you are left to encounter the gloom and solitude of your own apartment."

" Amid the novelties that strike the European on his arrival, nothing surprises him more than the silence that pervades so large a capital. The only sounds he hears by day are the cries of bread, fruits, sweet-meats, or sherbet, carried in a large wooden tray on the head of an itinerant vender, and at intervals the barking of dogs disturbed by the foot of the passenger,—lazy, ugly curs, of a reddish-brown colour, with muzzles like that of a fox, short ears, and famished looks, who lie in the middle of the streets, and rise only when roused with blows. The contrast between Constantinople and a European city is still more strongly marked at night. By ten o'clock every human voice is hushed; and not a creature is seen in the streets, except a few patrols and the innumerable dogs who, at intervals, send forth such repeated howlings, that it requires practice to be able to sleep in spite of their noise. This silence is frequently disturbed by a fire, which is announced by the patrol striking on the pavement with their iron-shod staves, and calling

loudly *yanjhun var* (there is a fire!); on which the firemen assemble, and all the inhabitants in the neighbourhood are immediately on the alert. If it be not quickly subdued, all the ministers of state are obliged to attend; and if it threaten extensive ravages, the Sultan himself must appear, to encourage the efforts of the firemen."—*Turner's Tur in the Levant*.

Sir J. Hobhouse says that a fire that has continued an hour, and has been thrice proclaimed, "forces the Sultan himself to the spot." This custom was sometimes the cause of fires, the people taking this method of making their grievances known to the Sultan in person. It now no longer prevails. Instead of the Sultan, the Pasha or governor of the district is summoned.

Dr. Neale also states that in his time there were no carts or carriages in the streets, except a few painted *arabaks* drawn by buffaloes, in which women occasionally took the air in the suburbs at a foot's pace; but in this, as in other matters, an important change has been effected in recent years: there are now carriages in use of different kinds, from the coach or chariot drawn by four horses to the gig drawn by one. A light spring carriage, drawn by one horse, has long been in use.

In the month of *Ramazan* (the Mohammedan Lent) the scene is entirely changed. The day is passed, by the rich at least, in sleep, or in total idleness. Every Moslem, with the exception of travellers, children, and invalids, is forbidden to taste food or drink, to smoke or take snuff, from sunrise to sunset; and very wretched do they look, squatting on their divan or at the door, without their favourite pipe in their mouths, and having no other occupation than counting their beads. As the Turkish month is lunar, the Ramazan runs through every season in the course of thirty-three years; and, when it occurs in summer, the labouring

classes suffer extremely from exhaustion and thirst. "I have seen the boatmen," says Mr. Turner, "lean on their oars almost fainting; but I never saw—never met with any one who professed to have seen—an instance in which they yielded to the temptation of violating the fast." The moment of sunset is, of course, eagerly looked for: it is announced by the firing of cannon. It might be imagined that the first act of the hungry and thirsty would be to eat and to drink; but numbers of Turks may be seen, their pipes ready filled, and the fire to light them in their hands, awaiting the welcome signal, every other gratification being postponed for that of inhaling the fragrant weed. The night is passed in devotional forms and revelry. All the mosques are open, and all the coffee-houses: the latter are crowded with Turks, smoking, drinking coffee, and listening to singers and story-tellers. The minarets are illuminated, and the streets are crowded with the faithful. The *Bairam*, which succeeds the *Ramazan*, presents three days of unmixed festivity. Every Turk who can afford it appears in a new dress; visits are exchanged, and parties are made up to the favourite spots in the vicinity. Seventy days after is the festival of the *Kurban Bairam* (feast of sacrifice), which lasts four days, during which sheep and oxen are sacrificed to Allah and "the Prophet," and the same festivities are observed as on the *Bairam*. These seven days are a universal holiday, the shops being shut, and business everywhere abandoned for pleasure.

#### *d.* HARBOURS.

The Harbour of Constantinople obtained from the ancients, at a very remote period, the appellation of the Golden Horn. The precise origin of the name is undetermined. Gibbon, on the authority of Strabo, compares its curve to the horn of a stag or an ox; while the epithet of Golden was

expressive of the riches which every wind wafted from the most distant countries into the secure and capacious harbour of Constantinople. Others say that its resemblance to the cornucopia of Amathaea, filled with fruits of different kinds, gave it its name of Golden Horn. It is, perhaps, the most beautiful and commodious harbour in the world, formed by the waters of the Bosphorus flowing in between two promontories, separating Stambul from Pera, Galata, and Top-hanch. Ships of the first rate can moor close to the shores, and rest their prows against the houses, whilst their sterns are floating in the waters. The gorgeous state barges of the Sultan, propelled by 32 oars, or those of some official personage, are occasionally seen making their way along the surface of the Golden Horn.

The distance from the Seraglio point to Top-hanch is nearly 1 m.; the length of the port is about 5 m., and it gradually narrows as it runs farther up, till it terminates in land, where it receives the waters of the river Lycus.

The harbour can accommodate 1200 sail at the same time, and is deep enough to float men-of-war of the very largest size. The steepness of the banks, the great depth of the sea there, and its being subject to no variation of tides, afford great facility in landing cargoes.

In 1837, under the direction of Ahmed Pasha, then Lord High Admiral, a bridge of boats was erected across the Golden Horn, just below the dockyards at Ters-hanna, opening a communication for foot-passengers, horsemen, and arabas, between Stambul and Pera. The bridge, which is admirably constructed, is furnished with two drawbridges for the passage of the largest vessels. It was opened in great state by the Sultan in person, who presented Ahmed Pasha with a richly-mounted sabre in token of his approbation. Two other bridges of boats have

since been opened across the Golden Horn; one above the old bridge, and the other from Galata to Stambul. A toll of 5 paras is paid for passing the latter. It is from it that the daily steamers start for Skutari, the Bosphorus, and the Princes' Islands. The old bridge was entirely renewed in the beginning of 1853; square pontoons have been substituted for the boats, and these are very carefully trimmed, so as to be all on a perfect level with each other.

The activity which prevails on the quay, and the countless number of boats which cover the surface of the water, would impress the stranger with the belief that Constantinople was a great commercial city, but, compared with its extent and population, its commerce is inconsiderable.

*Steamers on the Bosphorus.*—Two companies have been formed for the steam navigation of the Bosphorus, the one English and the other Armenian. Each has 8 steamers, all of which were built in England, and they ply morning and evening between the bridge at Galata and the villages of the Bosphorus, the fares varying from 1 to 4 piastres, according to the distance. A traveller desirous of mixing among the humbler classes will find few better opportunities of examining them leisurely than by taking his seat in one of these water omnibuses.

The usual landing-places for strangers are Galata and Top-hanéh, whence they ascend the steep and rugged street to Pera. We shall commence our examination of the city with these suburbs, which are the residence of the Franks.

#### e. SUBURBS.

**GALATA**, the largest of the suburbs, is the principal seat of commerce. It is separated from KHASSIM PASHA on the W. by a large cemetery, and unites with TOP-HANEE on the E. In 1216 a mercantile colony was established here by the

Genoese, and, before the end of a century, it increased so much in importance as to obtain from the Greek emperors the privilege of being governed by the laws of the republic, and of being fortified with walls and towers, which remain to this day. The Genoese repaid this indulgence with ingratitude, and assisted Mahomed II. in the last siege of Constantinople, in hopes of obtaining favourable terms for themselves, and a continuation of their charter. But their hopes were disappointed, and the Latin colony terminated with the Greek empire.

The walls formed a circuit of 4 m. along the base and on the acclivities of the hill; in some parts they are so intermingled with the houses of the suburb as to be indistinguishable. The gates are always closed at sunset, with the exception of one leading to Pera, which is opened at all hours on payment of a small sum to the guard,—an accommodation granted to the merchants, who reside either at Pera or in the villages, and transact their business at Galata. The Frank population, a designation applied by the Turks to all Europeans, predominates at Galata.

A church, and a convent of Dominican friars, have existed here since the time of the Genoese. The French have similar establishments for a community of Capuchin monks. The Greek churches are numerous, as are also the Armenian, but only one mosque exists at Galata.

A long, narrow, dark, and dirty street, nearly 1 m. in length, crosses this suburb from one extremity to the other. The dwelling-houses are of wood, and the warehouses are solidly constructed of stone, arched and provided with iron doors and shutters, as a precaution against the frequent conflagrations. As a still further precaution against fire, a watch is set upon a lofty tower, built by the Genoese, and commanding an extensive view. The moment smoke is perceived the alarm is given by striking

a great drum, and shouting “ Yang-hin var!—there is a fire!” Persons wishing to cross to Stambul usually embark here, where a crowd of *kayiks* are always waiting for hire near the gates. The *Custom-house* for European goods is at Galata, and for Asiatic goods at Stambul, but travellers are permitted to land at once, upon their assurance that their baggage contains nothing but wearing apparel.

PERA crowns the summit of the promontory on which the other suburbs are situated. It is separated from Galata by a wall with gates, which are closed at night. It is the head-quarters of diplomacy, and the residence of the Dragomans, and is chiefly inhabited by Franks, who are judged by the laws of the nation of the ambassador by whom they are protected. No vestiges are now to be seen of the ravages of the great fire on the 2nd of August, 1831, which consumed 20,000 houses. On that fatal night the palace of the British ambassador, among others, was burned to the ground, and everything it contained was lost. It is now rebuilt. As it stood in the centre of a garden, unconnected with any other building, the slightest exertion would have saved it. Sir Robert Gordon, at that time our ambassador, had a ball that evening at Therapia, and the servants were unfortunately absent, and no effort was made by the spectators to save the building. The Internuncio of Austria, the ambassador of France, and the ministers of Russia and Prussia, with the *Chargés d’Affaires* of the smaller European powers, all reside at Pera in winter, and on the Bosphorus in summer. The Russians and French have constructed handsome palaces at Pera. There also reside the English *Consul-General* and *Vice-Consul*, and most of the Consuls, &c., of the other States.

This suburb, which derives its name from the Greek word signifying “beyond,” from its position with

regard to Galata, is devoid of any Oriental character, and bears much resemblance to a second-rate Italian town. The houses erected since the conflagration are of a better description than the former ones. Towards the W. is the little burying-ground, called the *Petit Champ des Morts*, which is the favourite place of resort of the Franks in the fine evenings of summer. It commands an extensive view over Stambul, and of that part of the Golden Horn where the immense three-deckers of the Sultan are seen lying at anchor. The new bridge across the harbour adds much to the beauty and variety of the view.

The hill, which descends from this esplanade to the water side, is occupied by a cemetery thickly shaded with cypresses, but now very little used. On the N.E. outskirts of Pera, near the artillery barracks, are the Frank and Armenian burying-grounds. This point commands a most glorious and extensive view. It is the favourite resort of the inhabitants of the suburbs; here, likewise, all the fairs and holiday-makings take place; booths are erected, and dancing, singing, and story-telling, &c. &c., are heard among the mansions of the dead. There are several good shops at Pera, but Stampa’s shop in Galata, as you descend the hill from the Tower of Galata to the landing-place, is the most attractive to a traveller, who will find there all articles of comfort and luxury.

TOP-HANEH is the smallest of the suburbs, forming a continuation of Galata along the N. shore, and thence sweeping round the E. point of the peninsula to the Bosphorus. It is the usual place of embarkation for Skutari and the villages of the Bosphorus. The artillery barracks, an extensive building with low domes, is situated here, at a short distance from the sea. Top-haneh derives its name from the cannon-foundry established here. Near the landing-place (*Skelessi*) at Top-haneh *kayik*-building may be seen in all its

branches, the peculiar oars manufactured with the most primitive tools. The mode of fastening the oars to the rullocks is said to be partially introduced into our navy, and to be worthy of imitation.

The *Fountain of Top-hané* affords a singularly beautiful specimen of arabesque architecture. It is a square edifice of white marble, standing in the centre of the market-place, with a projecting roof, surrounded by a balustrade, highly decorated with sculptured devices and sentences from the Koran. The market here is only for fruit and vegetables, of which there is a great variety. Near the market-place are two coffee-houses, the resort of all Circassians, merchants, and others who come to the capital from the East.

KHASSIM PASHA is an extensive suburb W. of Galata and Pera, from which it is separated by vast burying-grounds. It extends a considerable way inland, and possesses few attractions to a stranger. A quarter of this suburb, and occupying a height above it, named St. Demetri, wholly inhabited by Greeks, was nearly consumed by a fire in 1832.

On the heights beyond Pera, behind St. Demetri and Khassim Pasha, is the *Ok-meidan*, or "place of arrows," where the Sultans frequently repair to exercise themselves in shooting with the bow and arrow. Great distance, more than accuracy of aim, as indicating strength, seems to be the object sought for by the archers in these trials; and scattered over these heights will be found small stone obelisks, marking spots where the late Sultan's arrows fell, and commemorating the distance they have flown. Sefer Bey, the famous Circassian chief, used to be the late Sultan's favourite companion in these excursions, owing to his great strength and skill, and more perhaps from his uncourtier-like bluntness, in seeking to excel the Sultan. Russian influence, however, speedily put a stop to this too friendly intercourse, and

exile was the reward of the unfortunate Circassian.

The village of *Eyub*, a beautiful and picturesque suburb, is situated on the W. shore of the Perami canal, near its extremity, and surrounded by gardens and Turkish cemeteries, thickly planted with the dark cypress. It takes its name from Eyub, or Job, the standard-bearer and companion-in-arms of the prophet Mahomet, who was killed at the first siege of Constantinople by the Saracens, A.D. 668, and was buried there. His place of sepulture having been revealed to Mahomed II. by a vision, he erected a mausoleum and mosque on the spot. In this mosque the Ottoman Sultans are inaugurated by girding on them the sword of Othman, the founder of the monarchy. The mosque is elegantly constructed of white marble. In it lies interred the amiable and unfortunate Sultan Selim, whose mausoleum may be viewed through the bars of a window. No Christian is allowed to enter the mosque, or reside in the village. As a place of sepulture, Eyub is held in high veneration, and next to those of Skutari, its cemeteries, mausoleums, &c., are the most remarkable of any near the capital. A Fez manufactory was established at Eyub by the late Sultan, and all the red caps for his army are made there. Formerly they were imported from Tunis.

STAMBUL, or *Estambul*, as it is called by the Turks, is a corruption from the Greek phrase *Eis tēn wēslē*; Constantinople being known throughout the Levant as *The City* (*is wēslē*) *par excellence*, just as ancient Athens was termed *is Aθēnē*. It occupies the triangular promontory which alone formed the imperial city of Constantine. Its N. boundary is the harbour of Perami; the S. shore is washed by the Sea of Marmora. A line of walls extends across the land on the W. side from sea to sea, and its E. point forms the entrance to the Bosphorus. The whole is enclosed by walls once formidable for their strength, but

gradually mouldering to decay. They were built by Constantine the Great, and repaired by Theodosius and his successors. They are composed of alternate courses of brick and stone. They are built along both shores close to the sea, and in some parts the foundations, which are very solid, are actually under water. The length of wall on the side of the Propontis from the Seraglio point to the Seven Towers is computed between 5 and 6 miles, that on the side of the harbour 3 miles, and that from the Seven Towers to the Golden Horn 4 miles.

Within the circuit of the walls are comprised all the royal mosques, baths, khans, bazaars, the chief remains of antiquity, and the public offices of government. The best street is that leading from the Sublime Porte to the gate of Adrianople. The streets are cleaner here than in the Frank quarter of Pera. In all Turkish towns a separate district is allotted to the different people who compose its population. The Ottomans chiefly occupy the triangular promontory, and few Christians reside there. The Armenian quarter, that occupied by the Jews, and the Phanar, where the patriarch and principal Greek families reside, are all included in Stambul. Almost all the private houses in this quarter stand within an area, and they are more oriental in their construction than those of the suburbs.

#### f. THE SERAGLIO,

*Or Palace of the Ottoman Sultane,  
called the Serai Bouroum.\**

The enclosures of this far-famed palace occupy the space of the au-

\* This description is from Von Hammer  
chiefly.

cient city of Byzantium on the extreme point of the E. promontory, which stretches towards the continent of Asia, and forms the entrance to the Bosphorus. The Seraglio (the splendid work of Mahomed II.) is nearly 3 m. in circuit: it is a kind of triangle, of which the longest side faces the city; that on the Sea of Marmora the S.; and the other, which forms the entrance of the port, the E. The apartments are on the top of the hill, the gardens are below, stretching to the sea. The walls of the city, flanked with their towers, joining themselves to the Point of St. Demetrius, make the circumference of this palace towards the sea. Although the compass of it is so great, the outside of the palace has nothing curious to boast of; and if one may judge of the beauty of its gardens by the cypress-trees which are discernible in them, they do not much exceed those of private men. That the inhabitants of Galata and other places in that neighbourhood may not see the Sultanas walking in these gardens, they are planted with trees that are always green.

N.B. The best time to see the Seraglio is at the Bairam and Kurban Bairam, when it loses its deserted appearance, and resumes all the grandeur, bustle, and state which it displayed under the ancient Sultans. On those two occasions the Sultan goes in procession at daylight from the Seraglio to the mosque, surrounded by all the great functionaries of the empire on horseback, and then he receives their obeisance at the third gate of the Seraglio. Places are reserved for foreign Legations, and the traveller would do well to go with some one of his Embassy.

*Admission to the Seraglio* is obtained by means of a *Firman* granted by the Sultan or by a Pasha, the cost of which is several pounds; but, as it extends to any number of persons, its expense may be divided.

The apartments of the Seraglio have been made at different times, and according to the capriciousness of the Princesses and Sultanas; thus is this famed palace a heap of houses clustering together without any manner of order. No doubt they are spacious, commodious, and richly furnished. Their best ornaments are not pictures, nor statues, but paintings after the Turkish manner, inlaid with gold and azure, diversified with flowers, landscapes, tail-pieces (such as the printers adorn the end of a book or chapter with), and compartments like labels, containing Arabic sentences, the same as in the private houses of Constantinople. Marble basins, bagnios, spouting fountains, are the delight of the Orientals, who place them over the first floor, without fear of over-pressureing the ceiling. This too was the taste of the Saracens and Moors, as appears by their ancient palaces, especially that of Alhambra, at Granada, in Spain, where they still show, as a prodigy of architecture, the pavement of the lions' quarter, made of blocks of marble bigger than the tombstones in our churches.

The principal entrance of the Seraglio is a huge pavilion, with 8 openings over the gate, or *porte*. This Porte, from which the Ottoman empire took its name, is very high, simple, semicircular in its arch, with an Arabic inscription beneath the bend of the arch, and 2 niches, one on each side, in the wall. It looks rather like a guard-house than the entrance to a palace of one of the greatest princes of the world; and yet it was Mahomed II. who built it. Fifty *cupidjies*, or porters, keep this gate; but they have generally no weapon, but a wand or white rod. At first you enter a large court-yard, not near so broad as long; on the right are infirmaries for the sick, on the left lodges for the *azacoglans*, that is, persons employed in the most sordid offices of the Seraglio: here the wood is kept that serves for fuel

to the palace. 40,000 cartloads are consumed every year, each load as much as two buffaloes can well draw.

Anybody may enter the first court of the Seraglio. Here the domestics and slaves of the pashas and agas wait for their masters' returning, and look after their horses; but everything is so still, the motion of a fly might be distinctly heard; and if any one should presume to raise his voice ever so little, or show the least want of respect to the mansion-place of their emperor, he would instantly have the bastinado by the officers that go the rounds; nay, the very horses seem to know where they are, and no doubt they are taught to tread softer here than in the streets.

The infirmaries are for the sick that belong to the house: they are carried thither in little close carts drawn by two men. When the court is at Constantinople, the chief physician and surgeon visit this place every day, and it is asserted they take great care of the sick. It is even said that many who are in this place are well enough, only they come hither to refresh themselves, and drink their skinful of wine. The use of this liquor, though severely forbidden elsewhere, is tolerated in the infirmaries, provided the eunuch at the door does not catch those that bring it, in which case the wine is spilt on the ground, and the bearers are sentenced to receive 200 or 300 bastinadoes.

From the first court you go on to the second, the entrance whereof is also kept by 50 *cupidjies*. This court is square, about 300 paces in diameter, but much handsomer than the first: the pathways are paved, and the alleys well kept; the rest consists of very pretty turf, whose verdure is only interrupted by fountains, which help to preserve its freshness. The Sultan's treasury and the little stable are on the l.: here they show a fountain, where formerly they used to cut off the

heads of pashas condemned to die. The offices and kitchens are on the rt., embellished with domes, but without chimneys; they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens is for the Sultan, the second for the chief sultanas, the third for the other sultanas, the fourth for the *kapsa ghassi*, or commandant of the gates; in the fifth they dress the meat for the ministers of the divan; the sixth belongs to the Sultan's pages, called the *iskoyans*; the seventh to the officers of the Seraglio; the eighth is for the women and maid-servants; the ninth for all such as are obliged to attend the court of the divan on days of session. They do not provide much wild-fowl, but, besides 40,000 oxen killed yearly there, the purveyors are to furnish daily 200 sheep, 100 lambs or goats according to the season, 10 calves, 200 hens, 200 pair of pullets, 100 pair of pigeons, and 50 green geese, in the event of the Sultan occupying this palace, which Abdul Medjid has never yet done.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Sultan himself enters this court on horseback, and therefore the little stable is in this place, but there is not room for above 30 horses: over-head they keep the harness, than which nothing can be richer in jewels and embroidery. The great stable, wherein there are about 1000 horses for the officers of the Sultan, is towards the sea, upon the Bosphorus. The hall where the divan is held, that is, the justice-hall, is on the l., at the farther end of this court: on the rt. is a door leading into the inside of the Seraglio: none pass through but such as are sent for. The hall of the divan is large, but low, covered with lead, wainscoted and gilt after the Moorish manner, and plain enough. Here the grand vizier, assisted by his coun-

sellers, used formerly to determine all causes, civil and criminal, without appeal; and the ambassadors were here entertained on the day of their audience. The public offices where the business of the state is transacted are in the building at the gate called the *Sublime Porte*, and there are now no inmates of the Seraglio but its keepers and a few of the late Sultan's widows, who are obliged by court etiquette to live in the utmost retirement.

The outside of the Seraglio towards the port has nothing worth notice but the kiosk or pavilion right against Galata, which is supported by a dozen pillars of marble; it is wainscoted, richly furnished, and painted after the Persian manner. The Sultan goes thither sometimes to divert himself with viewing what passes in the port, or to take the pleasure of the water when he has a mind to it. The pavilion, which is towards the Bosphorus, is higher than that of the port, and is built on arches, which support 3 saloons terminated by gilded domes. All these quays are covered with artillery without carriages; most of the cannon are planted level with the water: the largest piece is that which, they say, forced Babylon to surrender to Sultan Murad, and, by way of distinction, it has an apartment to itself. This artillery is what the Mahometans rejoice to hear, for, when they are fired, it is to notify that Lent (*Ramazan* or *Ramazan*) is at an end: they are likewise fired on public rejoicing days.

Within the precincts of the Seraglio is an object of considerable interest to a traveller. It is a kind of armoury in which are deposited specimens of the weapons formerly in use amongst the Turks, and of the strange and gorgeous costumes of the various dignitaries and officials of the empire, which are now displaced by the unpicturesque and incommodious imitations of European costume which the Sultan has

condemned all his employés to wear. The traveller who, in witnessing some state procession of the present Sultan, is disappointed by the absence of that gay dazzling magnificence and pomp which attended the public displays of former sultans, will in this armoury in some measure find his expectations realised. It may be seen by means of the same *firman* which admits to the Seraglio.

No city in the world has been subjected to such numerous and celebrated sieges as Constantinople: twice it was besieged by the ancient Greeks (Alcibiades and Philip), three times by Roman emperors (Severus, Maximius, Constantinus), once by the Latins, the Persians, the Avars, the Slavonians, and the Greeks themselves (under Michael Palaeologus), twice by the Bulgarians and by rebels, seven times by the Arabians, and three times by the Ottomans. No other city in the world has undergone so many vicissitudes of fortune. It has seen old Greek commanders and old Roman emperors, new Roman Caesars and new Greek autocrats, Persian Chosroes and Arabian Khalifa, Bulgarian Krels and Slavonian Despots, Venetian Doges and French Counts, Avarian Chagans and Ottoman Sultans, alike encamped before its walls, and, having been besieged four-and-twenty times, it has only been taken six times (by Alcibiades, Severus, Constantine, Dandolo, Michael Palaeologus, and Mahomed II.).

## g. THE GATES.

Constantinople has 28 gates, most of which have been more or less

celebrated in the history of the city. We shall notice them separately, beginning from the point of the Seraglio, and following the walls along the port, along the land-side, and then along the Sea of Marmora.

*Gates on the Side of the Harbour.*

The first gate, which from this side opens an entrance within the city walls, which are also the walls of the Seraglio, is the gate of the kiosk of the shore (*Yalli Köshk Kapusu*).

*Bağdshe Kapusi*, that is, the garden-gate, is the usual landing-place of those coming from Top-haneh, and of the dragomans who go to the Porte. Very near this gate, close to the shore, and outside of the walls, is a coffee-house, or a sort of kiosk, called the köshk of the *Tshauishbashi*, i. e. of the marshal of the empire, because it is here that this functionary received on days of audience the foreign ambassadors, ministers, and chargés-d'affaires, and thence accompanied them through the Divan-street to the high gate of the grand vizier, or to the imperial gate of the Seraglio, riding on the l. hand of the ambassador, on the rt. hand of the minister, and before the chargé-d'affaires.

*Tehfet Kapu*, the Jews' gate, according to Ewlia, *Valideh Kapusu*, i. e. the gate of the Sultan Valideh (i. e. Queen-Mother), receives its first name from the Jews settled in the neighbourhood, and the second from the great mosque of the Valideh in its vicinity. It was formerly called the arsenal gate, from the arsenal of the city, which was erected in the bight of the winding shore.

*Bahkbasar Kapussi*, the gate of the fish-market, which stands exactly opposite the fish-market gate on the opposite side of the harbour, at

Galata. In consequence of this being the narrowest part of the harbour, it is the most frequented landing-place for all the visitors of the market, or those frequenting the Egyptian drug bazar.

*Sindin Kapussi*, i. e. the dungeon gate, called by the Greeks also the *Ship Gate*, and, from the neighbouring fruit-market, the gate of the fruit harbour.

*Oduv Kapussi*, i. e. the wood gate.

*Dshub Ali* or “*Dshubüli*” *Kapussi*, or the gate of the glaziers.

*Aia Kapussi*, i. e. the sacred gate, so called from the ch. of St. Theodore, which formerly stood opposite to it, on the other side of the harbour.

*Yeni Kapussi*, the new gate; *Petri Kapussi*, i. e. the gate of Peter; and *Fener Kapussi*, i. e. the gate of the light-house.

*Balat Kapussi*, i. e. the palace gate, formerly *Basilian*, i. e. the royal or imperial gate, probably so called from the neighbouring palace of the Blachernes.

*Havan Serai Kapussi*, i. e. the gate of the menagerie, so called from the neighbouring amphitheatre, where the combats of wild beasts used to take place. It is likewise now called *Aussari Kapussi*, from the adjoining suburb *Eyub Aussari*. At the last siege of Constantinople, the Venetians and Greeks, who defended the city against the besieging Osmanlis and the Genoese, were stationed on the wall between this gate and the last-mentioned one. Davaia commanded here, and the Grand Duke Notaris at the lower gate of the present *Fener*.

On the land side there were formerly no less than 7 gates between the extreme point and the gate of

*Charsias*, none of which now exist, though from the outside of the walls 2 of them can be seen walled up. In this corner of the city were the imperial palaces of the *Blachernes* and *Hebdomon*, where the Greek emperors resided in the decline of the empire.

The ride round the gates to the Seven Towers and back by the Sweet Waters of Europe takes about 4 h., and is well worth accomplishing if the weather be fine, were it merely for the splendid views one enjoys. The ch. of Balukli, where may be seen the miraculous fish that jumped out of the frying-pan when Constantinople was taken, can be included in this excursion without much loss of time. Good hacks may be had at a livery stable close to the theatre, known by the name of Nicola's Stable. If a better horse be required, it may be hired from Wepler, a German, who keeps a livery stable near the Hanseatic legation. The price of a hack from either of these is 40 piastres per diem. If the distance of the ride be not very great, the traveller may be very well mounted at Top-hanéh, where hacks stand in the street, and, not so well, at the N. end of the principal street of Pera: he would pay there 25 piastres per diem.

The first gate which now opens on the land side is *Egri Kapu*, i. e. the crooked gate. It was formerly called the *Charsish*. It took its name from *Charsias*, the overseer of the builders who worked here. This gate is also called the Bulgarian gate, and was guarded formerly by Germans, and Arno Gilpracht admitted through it Alexius Comnenus, who immediately seized upon the throne. Through this gate Justinian the Great made his triumphal entry into the city, and here he was met by the prefect of the town and the whole senate. He proceeded from hence to the ch. of the Holy Apostles, upon whose site the mosque of Mohammed II. is built.

*Edrench Kapussi*, the gate of Adrianople, is mentioned in history under the name of "Polyandrii." In the 5th year of the reign of the emperor Heraclius (A.D. 625), when Constantinople was besieged by the Avars, the thickest of the fight was in front of the gate Polyandrii. It was on occasion of this siege that the ch. of the Holy Chest, where the garment of the Holy Virgin is preserved, was enclosed within the walls of the town.

Between this gate and the next, "Top Kapussi," flows the little stream Lycus, which was turned by Constantine round the ch. of the Holy Apostles, whose foundations were often endangered by its overflows. Apollonius of Tyane erected a white marble wolf on the place of execution, *Amastriion*, as a talisman against it, the name of the river and of the animal being the same in Greek.

The next gate is "Top Kapussi," the cannon gate, formerly the gate of St. Romanus, which is the most celebrated of all the land gates, as it was here that the last of the Palaeologi fell. The first place where the Osmanlis forced an entrance was not here, but at the wooden gate, *Xyloporta*. Fifty Turks first rushed in there, and the emperor and Giustiniani, the commander of the Genoese, who knew nothing of this irruption, maintained their posts, and the last of the Constantines fell in the defence of the walls, a worthy descendant of that Constantine who built them. Between this gate and the preceding one was formerly the gate *Quinti*, or rather *Quinta*, so named because it was the fifth from the golden gate.

*Mevlanesh Yeni Kapusi*, i. e. the new gate of Mevlanh, formerly the Melandi.

*Sütöri Kapussi*, formerly Porta Rhegii, because from hence proceeds the road to Selymbria by Rhegium.

This road, which was formerly flooded by torrents, was paved by Justinian the Great with the stones which remain to this day, though in very bad preservation.

The golden gate, *Aurea*, was the last, in number though the first in rank, as it was through this gate that the emperors made their triumphal entry into the town ever since the time of Theodosius the Younger, who built it as the triumphal gate of the city.

#### *Gates on the Sea Side.*

Next to the Seven Towers, on the water side, is *Narli Kapu*, the pomegranate gate. *Psamatia Kapussi* or the sand gate, stands in the bend of the shore. This gate was either the same as that of St. Emilian, or it must have been close to it. In 1161 (A.D. 1748) a great fire broke out here, which destroyed numbers of Greek houses, which are very numerous in this quarter.

The next gate is *Daoudpasha Kapussi*, or *Planga Kapussi*, which has also been rendered remarkable by a great fire in the year 1169 (1755), which broke out at the harbour gate Dahubali, and stopped here.

*Yeni Kapu*, the new gate, is close to the preceding one, and leads to the Armenian quarter.

*Kum Kapu* was formerly called the iron gate.

*Tatiladei Kapussi*, the butcher's gate, near which is the slaughterhouse. Here are to be seen a pair of lions and the pillars of the gate of a palace built into the walls. They probably belonged either to the one built by Theodosius, called Bukoleon, or to that built afterwards by Leo Marcellus.

*Achör Kapussi*, the stable gate, so called from the neighbouring Imperial stables. Here the city walls

meet those of the Seraglio; we do not reckon the three gates of the Seraglio, "the garden," "the canon," and "the dungeon gate," on the sea side, or the small iron door, among those in the city walls, because they all lead into the Seraglio instead of into the city.

Thus there are now 28 city gates; 14 on the side of the harbour, 7 on the land side, and 7 on the sea side.

#### *h. GENERAL EXAMINATION OF CONSTANTINOPLE (occupying six days).*

*First Day.*—Take boat at Top-hanéh, in sight of the mosque of Kilidsh Ali Pasha, the beautiful fountain, the cannon-foundry, and the barracks of the artillery; cross over to the opposite landing-place of the Garden-gate (*Bağdâsi Kapu*), examine the library and alms-kitchen of Sultan Abdul Hamid; follow the Divan-street to the Alai Kioek at the corner of the Imperial Seraglio; turn to the right, round the gate of the Grand Vizier, and the adjoining great cistern, Yere Batam Serai; then look at the outside of Santa Sophia, and devote the rest of the day to the external and internal inspection of the Seraglio, as far as you are allowed to enter its courts and gardens.

*Second Day.*—Follow the same route as the day before, which brings you to the seat of the court and the government, and to the great monuments of Byzantine architecture, to the temple of Sophia; thence to the Seraglio gate, and thence, by the barracks of the waggon-train, to the hippodrome, where stands the six-towered mosque of Sultan Ahmed, with its appendages of mausoleums

and hospitals. Hence to the Cisterns of a thousand and one columns, and thence to the quarter of Kondoskale, where are the Greek churches of St. Kyriake and the *Panaghia Ełpidos*, to the galley harbour, whence you pass by the small mosque of Sophia, the examination of which (with a firman in the hand), immediately after that of the great mosque of the same name, affords an instructive comparison of the great and small style of the age of Justinian. From *Tshat-ladet Kapu* return by water to Top-hanéh. You pass close along the walls of the town and the Seraglio in the whole length of its shore, and land where you please, to examine, outside the walls of the Seraglio, the curiosities on the shore nearer and more leisurely than you can do from the cradle of the Kayik. The stables of the Sultan, the gate of the stable (*Açır Kapu*), the fountain of the executioner (*Jellad tâkesmesi*), and the consecrated fountain of the Redeemer (*Ayazme tu Sotiros*), the Kioek of punishments (*Adab Kâstki*), and of pearls (*Inju Kâstki*), the new kioek of Sultan Selim III. (*Yeni Kioek*), and the marble kioek (*Marmar Kioek*), the hospital of Sultan Mahmoud and the exit of the Seraglio, the small iron gate (*Demir Kapu*), and the great Cannon-gate (*Top Kapu*), together with the batteries from which it derives its name, will attract your attention on this side the Seraglio point, as on the other side you will be attracted by the places where the kayiks of the Sultan are kept, and the two beautiful kioeks *Sepçîyer* and *Yalli Kâstki*. From these splendid seats of the magnificence of the Bostandji Bashi, you return to the centre of the activity of the Topdji Bashi, Top-hanéh.

*Third Day.*—Land at the Fisherman's-gate; see the mosque of the Sultan Valideh, the Egyptian market (*Misir tâkarshî*), the workshops of the pounding of coffee (*Tahmîs*); go through the shops of the long-market (*Uzun tâkarshî*) to those of the Yeni

Khan and Valideh Khan, to the mosque of Sultan Osman, which adjoins the Bezestein. Hence through the long lane, along the wall of the old Seraglio to the slave-market (*Yessir bazar*), and the Vizier Khan. Thence to the Porphyry column (*Dikilitash*), and thence through the street on the rt. to the mosques of Ali Pasha and Sultan Bajazet. Close to the old Seraglio is the market of the kettle-smiths (*Kasanjillar*), and the fowl-market (*Tauk-bazar*). Hence you proceed to Rodrun Jamissi, in the neighbourhood of which are the Greek churches of St. Theodore and Nardhos. Hence you ascend again to the mosque of Laleli and the library of Ragib Pasha, in both of which are the tombs of their founders. Farther on are the 9 fountains (*Tshukur tshesmech*), and the site of the former barracks of the Janissaries, the entrance of which was opposite the mosque of Prince Sheikhzadeh. Hence to the Suleimanyeh, before which was the rendezvous of the opium-eaters, closed by order of the late Sultan. Opposite the street, formed on one side by the circuit of the Suleimanyeh, and on the other by the hospital of the Janissaries, is the former residence of the Janissary Aga, and the watch-tower of the fire-watchmen (*Yangih kiosk*). From the fire-tower you descend to the Water Palace (*Sulu Serai*)—look at the mosque of Rustem Pasha, together with the lard and honey magazine (*Yagh kapou* and *Bal kapou*); embark at the Dungeon-gate, and land at the gate of the lead magazine, where you will see the mosques of Sultan Mahmoud and Yeralti-jamissi, and the churches formerly belonging to the Jesuits and Capuchins, and hence return through the gate of Kitshub Killeh Kapussi, or that of Top-hanêh Kapussi, to Pera.

*Fourth Day.*—Set out from Galata, and first mount the tower, then pass through the Frank quarter by the mosque of Arab-jamissi; embark at

the Scala of the dead (*Meit-skelessi*), and land at the opposite Flour-gate (*Un-kaps*). Pass through the Mill-street (*Deghirmen sokagi*) to the new mosque of the Sultanas, and ascend to the rt. above the height of Seirek to the mosque of the ch. (*Kilissi-jamissi*) and the adjoining cistern. Hence to the bath of Mahomed II. (*Tshukur hamam*), and to the mosque of the Conqueror (*Mohammedjech*). In the neighbourhood of the same is the horse-market (*At-bazar*), together with the shops for all the artizans in saddlery and harness. Proceeding under the aqueduct of Valens (*Bozdogan komeri*), the road continues by the mosque of the Saddlers'-market (*Serrjobane-jamissi*), and the mosque of the Cobblers'-market (*Kacaf-khan-jamissi*), the column of Marcian (*Kutashi*), and S. of the same the great square of the Janissaries, where the mosque (*Hakimbashi jamissi*) stands. From the column of Marcian return through the street Deveh Khaneh to the tomb of Suleiman Pasha, to the mosques Nishanji Pasha, Shenli-hamam, Karagumruk, and Sultan Selim. Before the latter the Mine garden (*Tshukur bostan*); then to the Rose mosque (*Gül jamissi*), along the city walls to the gates Aia Kapussi and Yeni Kapussi, through the gate Petri Kapussi to the Fanar, i. e. the quarter of the Greeks. Here you inspect the Patriarchate and several Greek churches, the Wallachian Palace (*Vlakk Serai*), the mosque *Fethiyeh janissi*. Then embark at Fener-iskelessi, and land again at Meit-iskelessi, and return this time from Galata through the so-called *little burying-ground* to Pera.

*Fifth Day.*—From Pera pass the convent of the Mevlevi Dervishes, descending the Arsenal by land; survey its extensive establishments; then continue your walk on this side the harbour to the Aghasma of the All-merciful (*Pantele-monos*), to the mosque of the Sultan Ma-

homed, to the church of the holy Paraskevi, and to Khasskoi, where the school of the surveyors is. Further onward the barracks of the Bombardiers, the anchor-forges for the navy, &c. After examining the objects of interest on this side the harbour, together with the archery-ground (*Oks-midan*) behind it, embark for the Hainwan Serai opposite, where you enter the quarter of the Blachernes. Next to the wooden gate (*Xylo-porta*), the most remote in this corner of the town, is the Greek ch. of St. Demetri, and a synagogue with the Lions' landing-place (*Arslan-iskelesi*). Further on is the ch. of St. Basil, and by the gate Balat that of St. John, the Armenian ch. (*Palaios taxiarches*); by the gate Egri kapou, near the mosque named after it, the ch. of the Virgin (*Panagia*), and the fountain of St. Nicetas—Tekir Serai, the ancient Greek palace in *Hebdomo*. By the gate of Adrianople, the mosque Kahrieh, and that of the Valideh, the ch. of the Madonna (*Kyria touniou*), and in the quarter Salinatombuck the ancient cistern of Bonua. On the road to the Cannon-gate (*Top kapu*), the ch. of St. Nicholas, and the mosque Sheikh Suleiman; by the gate you pass before the town to the great cemeteries, the suburbs of Daoud Pasha, and Topjiler to the farms of Tsitzo and Sultanshiftlik, and come then over Eyub by the mosque there, and return by that of Seuli Mahmoud Pasha. If time allows, embark here for the Sweet Waters, or traverse in a kayak the whole harbour from the innermost bight to its farthest curve at Top-hanbeh.

The Sixth Day.—Embark direct for Yeni Kapou, the new Arab quarter of Constantinople, whence repair to Vlangabostan, where there are not fewer than 3 holy fountains, one of which is consecrated to St. Phokas. Hence mount to the mosque Khassaki, or the women-market (*Aveset bazar*), where are the column of Arcadius, and the mosque of the Surgeon (*Jerrab Paska*), with the not very

distant one of the Doctor (*Hakim Ali Paska*). Northwards of this is the church Egi Marmora and the mosque of the same name, together with the third mine-garden (*Tahutur bordan*), the ancient cistern Mocisia. Hence to the gate Psamatia Kapussi, where is Sulu Monastir, the new Armenian ch., then those of St. Polycarp and St. Nicholas. Farther on, towards the mosque of Khodja Mustafa Pasha, near which is the ch. of St. Paraskele (*Napsarien*), and not far from it that of Belgrade, in the garden of Ismael Pasha. Leave the city by the gate of Selivria to Balukli, and thence back to the Seven Towers, where you see, on the outside, the golden gate, inside, the state prisons, as far as permission is allowed. From the Seven Towers you go to the mosque of the master of the stables. Thence to Narii Kapussi, where there is an interminable subterranean passage, which according to tradition is connected with the subterraneous passages of Tshemetjeh. At the gate of Narii Kapu embark, and follow the whole length of the city along the banks of the Sea of Marmora, gazing at its walls and towers, and perusing their ancient inscriptions.

#### i. IMPERIAL MOSQUES.

##### 1. SANTA SOPHIA.\*

This was the cathedral of old Constantinople, dedicated to the Eternal Wisdom (*Zeph'a*), i. e. to the Second Divine Person, associated even by Solomon with Jehovah in the creation of the world. The fate of this illustrious monument of the new Greek architecture during the last 1500 years,

\* From Von Hammer, chiefly.

from its first construction down to the present time, is sufficiently singular to deserve a circumstantial notice and description.

In the twentieth year of the reign of Constantine, A.D. 325, in the same year in which the Council of Nice was opened, and the foundations of the new city walls and palaces of Constantinople were laid, arose also the Temple of Divine Wisdom, which was enlarged 13 years afterwards by the emperor's son Constantius. In the reign of Arcadius, A.D. 404, the ch. was burnt down, having been set fire to by the party of St. John Chrysostom in the tumult excited by their being reduced to exile and want. Theodosius II. rebuilt it in the year 415. In the fifth year of the reign of Justinian (January, 532) it was burnt a second time in the celebrated revolt of the parties of the Hippodrome, and was again reconstructed by Justinian from the very foundations, with infinitely greater splendour and a much more ample circumference, in the year 538.

20 years afterwards, the E. half of the dome fell in and overthrew the holy table, the tabernacle, and the elevated terrace, but Justinian restored the injured ch. to still greater splendour and durability; and on Christmas eve of the year 568 its restoration was again celebrated.

The architects employed by Justinian in this masterpiece of architecture were *Anthenius* of Tralles, and *Isidorus* of Miletus. The cost of the building weighed heavily on the people and all classes of the public functionaries through the newly imposed taxes, insomuch that the salaries even of the professors were applied to the building. The walls and arches were constructed of bricks, but the magnificence and variety of the marble columns surpassed all bounds. Every species of marble, granite, and porphyry—Phrygian white marble, with rose-coloured stripes, which imitated the blood of

Atys, slain at Lynada; green marble from Laconica; blue from Libya; black Celtic marble, with white veins; Bosphorus marble, white with black veins; Thessalian, Molossian, Proconessian marble; Egyptian starred granite and Saitic porphyry—were all employed. Amongst these, the largest and most beautiful were the 8 porphyry columns which Aurelius had taken away from the Temple of the Sun at Baalbec, and the widow Marina had sent to Rome; the 8 green columns from the Temple of Diana at Ephesus, and those which were carried off from Troas, Cyzicus, Athens, and the Cyclades. Thus had all the temples of the old religions contributed to the construction of the Temple of Divine Wisdom; and the edifice of Sophia was supported on the columns of Isis and Osiris, on the pillars of the Temples of the Sun and Moon at Heliopolis and Ephesus, of that of Pallas at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. The sacred cross was planted on the great column which previously bore the equestrian statue of Justinian. The cross fell down in the earthquake of 1371. 400 years before (in 987) a part of the dome had for the second time fallen in and been restored; so that this cupola, so lightly balanced in the air, was not the result of one effort, but is composed partly of the original structure of Justinian, partly of that restored by him, and partly of the latter, renovated under Basilius and Constantine. Sultan Mahomed, the conqueror, built the 2 pillars which support the S.E. side towards the sea, and a minaret; Sultan Selim II. built the second adjoining, but somewhat lower minaret; and Sultan Murad III. built the other 2 minarets on the opposite side towards the N.E. Of the tombs and other pious endowments of the following Sultan, we shall offer a separate notice in the sequel.

The Temple of Sophia became, after its restoration under Justi-

nian, the theatre of the greatest and most solemn transactions of state, of the nuptials and public Church ceremonies of the emperor. Tradition and history united in pronouncing this place of worship, from the moment of its construction to that in which it was converted into a mosque, to be the most remarkable temple of the Byzantine capital, and of the whole empire. The building itself has been described in detail by Paul Silentiarius in a particular work. A hundred architects superintended it, under each of whom were placed a hundred masons; 5000 of the latter worked on the right side and 5000 on the left side, according to the plan laid down by an angel who appeared to the emperor in a dream. The angel appeared a second time, as a eunuch, in a brilliant white dress, on a Saturday, to a boy who was guarding the tools of the masons, and ordered him to bring the workmen immediately in order to hasten the building. As the boy refused, the gleaming eunuch swore by the Wisdom, i. e. by the word, of God, that he would not depart until the boy returned, and that he in the mean time would watch over the building. When the boy was led before the emperor, and could not find the eunuch who had appeared to him, the emperor perceived that it had been an angel, and, in order that he might forever keep his word as guardian of the temple, he sent away the boy laden with presents to pass the rest of his life in the Cyclades, and resolved, according to the word of the angel, to dedicate the church to the *Word of God, the Divine Wisdom*. When the building was finished as far as the cupola, but when there was not sufficient money to complete it, the angel appeared a third time in the same form, and, leading the mules of the treasury into a subterranean vault, laded them with 80 cwt. of gold, which they brought to the emperor, who immediately recognised the wonderful

hand of the angel in this unexpected supply. Thus did an angel give the plan, the name, and the funds for the construction of this wonder of the middle ages. The emperor advanced the work by his presence, visiting the workmen instead of taking his customary siesta, and hastening the progress of the building by extraordinary presents. During these visits he was dressed in coarse linen, his head bound with a cloth, and a stick in his hand. The mortar was made with barley-water, and the stones of the foundations were cemented with a mastic made of lime and barley-water. By the time that the walls had been raised 2 yds. above ground, 452 cwt. of gold had been already expended. The columns were bound, as well on the outside as within, with iron clamps, and covered within with lime and oil, and a stucco of many-coloured marble. The tiles on the arch of the cupolas, which astonished every eye by their extraordinary lightness, were prepared at Rhodes, of a particularly light clay, so that 12 of them did not weigh more than the weight of one ordinary tile. These chalk white tiles bore the inscription—"God has founded it, and it will not be overthrown. God will support it in the blust of the dawn." In the construction of the cupolas the tiles were laid by twelves, and, after each layer, reliques were built in, whilst the priests sang hymns and prayers for the durability of the edifice and the prosperity of the Church.

When the niche, in the form of a muscle, on the E. side of the ch., where the altar was to be placed, came to be finished, and a difference of opinion had arisen between the emperor and the architect, whether the light should fall through one or two open arched windows, the angel again appeared to the emperor, but clad in imperial purple, with red shoes, and instructed him that the light should fall upon the altar through 3 win-

dows, in honour of the Father, and the Son, and the Holy Ghost. The altar was to be more costly than gold, and consequently it was composed of every species of precious materials, matted together with gold and silver, with crusted pearls and jewels, and its cavity, which was called the sea, was set with the most costly stones. Above the altar rose, in the form of a tower, the tabernacle (ciborium), on which rested a golden cupola, ornamented with golden lilies, between which was a golden cross weighing 75 pounds, adorned with precious stones. The 7 seats of the priests, together with the throne of the Patriarch, which surrounded the holy altar in a semicircle from behind, were of silver gilt. The altar (*Seuma*) was withdrawn from the eyes of the people by a wooden wall; and this wall, through which 3 doors covered with a veil led to the sanctuary, was ornamented with gilded pictures of saints, and 12 golden columns. The portion of the ch. from this wall of separation to the nave was called Solea, corresponding with the terrace-formed elevation which, in modern churches, divides the chancel from the body of the ch., and at the end of it stood the reading-desk or the pulpit, surmounted by a golden dais, with a gold cross, weighing 100 lbs., and glittering with carbuncles and pearls. A miraculous silver-gilt cross stood in the depository of the holy vessels. This cross, which was exactly of the same size as our Saviour's brought from Jerusalem, was said to cure the sick and drive out devils.

The sacred vessels, destined for the 12 great feasts of the year, such as cups, goblets, dishes, and cans, were of the purest gold; and of the chalice-cloths, worked with pearls and jewels, there were 42,000. There were 24 colossal books of the Evangelists, each of which, with its gold covering, weighed 20 cwt.; and

the vine-formed candelabras, of the purest gold, for the high altar, the pulpit, the upper gallery for the females, and the vestibule, amounted to 6000 cwt. of the purest gold. Besides these, there were 2 golden candelabras, adorned with carved figures, each weighing 111 lbs., and 7 gold crosses, each weighing a cwt. The doors were of ivory, amber, and cedar; the principal door silver gilt, and 3 of them veneered with planks, said to be taken from Noah's ark! The form of the holy font in the ch. was that of the celebrated Samaritan fountain; and the 4 trumpets, which were blown above it by angels, were said to be the same at whose blast the walls of Jericho had been overthrown. The floor was originally to have been paved with plates of gold; but Justinian abandoned this idea, fearing that such a step might lead his successors to destroy the work altogether. The ground was, therefore, paved with variegated marble, whose waving lines imitated the advance of the sea; so that, from the 4 corners of the temple, the apparently waving marble flood rolled onwards into the 4 vestibules, like the 4 rivers of Paradise.

The forecourt, at present called the *Harem*, enclosed in its centre a water-spool of jasper, in order that the holy ground should not be trodden by the worshippers with unwashed feet. But the priests had their own washing-place within the ch., to the right of the women's gallery, where 12 shells received the rain-water, and 12 lions, 12 leopards, and 12 does spat it out again. From the lions, as the oldest fountain-heads (on which the allegory of the Sun and Nile Lions, i. e. the inundation of the Nile about the period of the Sun entering into Leo, is founded), the spot was named *Leontarion*.

The bringing together and preparation of the building materials occupied  $7\frac{1}{2}$  years; the building lasted  $8\frac{1}{2}$  years, and the finishing of the

heads of pashas condemned to die. The offices and kitchens are on the rt., embellished with domes, but without chimneys; they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens is for the Sultan, the second for the chief sultanas, the third for the other sultanas, the fourth for the *kapsi agassi*, or commandant of the gates; in the fifth they dress the meat for the ministers of the divan; the sixth belongs to the Sultan's pages, called the *ışhaglans*; the seventh to the officers of the Seraglio; the eighth is for the women and maid-servants; the ninth for all such as are obliged to attend the court of the divan on days of session. They do not provide much wild-fowl, but, besides 40,000 oxen killed yearly there, the purveyors are to furnish daily 200 sheep, 100 lambs or goats according to the season, 10 calves, 200 hens, 200 pair of pullets, 100 pair of pigeons, and 50 green geese, in the event of the Sultan occupying this palace, which Abdul Medjid has never yet done.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Sultan himself enters this court on horseback, and therefore the little stable is in this place, but there is not room for above 30 horses: over-head they keep the harness, than which nothing can be richer in jewels and embroidery. The great stable, wherein there are about 1000 horses for the officers of the Sultan, is towards the sea, upon the Bosphorus. The hall where the divan is held, that is, the justice-hall, is on the l., at the farther end of this court: on the rt. is a door leading into the inside of the Seraglio: none pass through but such as are sent for. The hall of the divan is large, but low, covered with lead, wainscoted and gilt after the Moorish manner, and plain enough. Here the grand vizier, assisted by his coun-

sellers, used formerly to determine all causes, civil and criminal, without appeal; and the ambassadors were here entertained on the day of their audience. The public offices where the business of the state is transacted are in the building at the gate called the *Soblime Porte*, and there are now no inmates of the Seraglio but its keepers and a few of the late Sultan's widows, who are obliged by court etiquette to live in the utmost retirement.

The outside of the Seraglio towards the port has nothing worth notice but the kiosk or pavilion right against Galata, which is supported by a dozen pillars of marble; it is wainscoted, richly furnished, and painted after the Persian manner. The Sultan goes thither sometimes to divert himself with viewing what passes in the port, or to take the pleasure of the water when he has a mind to it. The pavilion, which is towards the Bosphorus, is higher than that of the port, and is built on arches, which support 3 saloons terminated by gilded domes. All these quays are covered with artillery without carriages; most of the cannon are planted level with the water: the largest piece is that which, they say, forced Babylon to surrender to Sultan Murad, and, by way of distinction, it has an apartment to itself. This artillery is what the Mahometans rejoice to hear, for, when they are fired, it is to notify that Lent (*Ramazan* or *Ramazan*) is at an end: they are likewise fired on public rejoicing days.

Within the precincts of the Seraglio is an object of considerable interest to a traveller. It is a kind of armoury in which are deposited specimens of the weapons formerly in use amongst the Turks, and of the strange and gorgeous costumes of the various dignitaries and officials of the empire, which are now displaced by the unpicturesque and incommodious imitations of European costume which the Sultan has

condemned all his employés to wear. The traveller who, in witnessing some state procession of the present Sultan, is disappointed by the absence of that gay dazzling magnificence and pomp which attended the public displays of former sultans, will in this armoury in some measure find his expectations realised. It may be seen by means of the same *firman* which admits to the Seraglio.

No city in the world has been subjected to such numerous and celebrated sieges as Constantinople: twice it was besieged by the ancient Greeks (Alcibiades and Philip), three times by Roman emperors (Severus, Maximius, Constantinus), once by the Latins, the Persians, the Avars, the Slavonians, and the Greeks themselves (under Michael Palaeologus), twice by the Bulgarians and by rebels, seven times by the Arabians, and three times by the Ottomans. No other city in the world has undergone so many vicissitudes of fortune. It has seen old Greek commanders and old Roman emperors, new Roman Caesars and new Greek autocrats, Persian Chosroes and Arabian Khalifs, Bulgarian Krels and Slavonian Despots, Venetian Doges and French Counts, Avarian Chagans and Ottoman Sultans, alike encamped before its walls, and, having been besieged four-and-twenty times, it has only been taken six times (by Alcibiades, Severus, Constantine, Dandolo, Michael Palaeologus, and Mahomed II.).

celebrated in the history of the city. We shall notice them separately, beginning from the point of the Seraglio, and following the walls along the port, along the land-side, and then along the Sea of Marmora.

*Gates on the Side of the Harbour.*

The first gate, which from this side opens an entrance within the city walls, which are also the walls of the Seraglio, is the gate of the kiosk of the shore (*Yalli Köşk Kapusu*).

*Bağdhâske Kapusu*, that is, the *gar-den-gate*, is the usual landing-place of those coming from Top-hâneh, and of the dragomans who go to the Porte. Very near this gate, close to the shore, and outside of the walls, is a coffee-house, or a sort of kiosk, called the köshk of the *Tâhâshâbâsi*, i. e. of the marshal of the empire, because it is here that this functionary received on days of audience the foreign ambassadors, ministers, and chargé-d'affaires, and thence accompanied them through the Divan-street to the high gate of the grand vizier, or to the imperial gate of the Seraglio, riding on the l. hand of the ambassador, on the rt. hand of the minister, and before the chargé-d'affaires.

*Tâhifut Kapu*, the Jews' gate, according to Ewlia, *Valideh Kapusu*, i. e. the gate of the Sultan Valideh (i. e. Queen-Mother), receives its first name from the Jews settled in the neighbourhood, and the second from the great mosque of the Valideh in its vicinity. It was formerly called the arsenal gate, from the arsenal of the city, which was erected in the bight of the winding shore.

*g. THE GATES.*

Constantinople has 28 gates, most of which have been more or less

*Bahubâsar Kapusu*, the gate of the fish-market, which stands exactly opposite the fish-market gate on the opposite side of the harbour, at

the columns of the lower female choir, and through the windows of the upper one. But through the arches of the W. and E. sides the view extends uninterruptedly from the gate of the entrance as far as the semicircle of the altar, or as far as the sanctuary. In the 4 corners of the great dome vault 4 seraphim are introduced in mosaic, and on the 4 vaulted arches there are still to be recognised the sketches of Madonnas and pictures of saints. Several of them also adorned the walls, but they are now replaced by colossal inscriptions—truly gigantic patterns of Turkish calligraphy. These designs were repaired all over the interior of St. Sophia's by Fosati, an Italian architect, who also published a very splendid album containing different views of the building. The names of the 4 companions of the prophet, *Abou-bekr, Omar, Osman, and Ali*, figure as the side-pieces of the 4 six-winged seraphim which the Moslem faith acknowledges under the names of the 4 archangels, *Gabriel, Michael, Raphael, and Israel*. In the cupola itself is inscribed, in the beautiful writing introduced by *Jakut*, the well-known Arabian verse of the Koran, *God is the light of the Heavens and the Earth*.

These inscriptions are the work of a celebrated calligraphist of the name of Bitahakjiazadeh Mustafa Tahelebi, who lived under Murad IV., and executed them according to the plan of the celebrated writing-master, *Karakissarvi*. The length of the standing letters, as for example of the *Eliy*, is, according to Ewlia, 10 yards. According to popular tradition the 4 figures of the archangels were ancient talismans, which, before the birth of the prophet, spoke in times of great distress, and gave notice of extraordinary events, but have ever since been mute. According to Orientals, the 4 arches on which the dome rests surpass in height and breadth even the 4 most celebrated arches of eastern

palaces, viz. the arches of *Tat Kosra*, of *Chaurnak*, of *Sedir*, and those of the palace of *Shedud*. The verse, "God is the light of the Heavens and the Earth," on the top of the cupola, is illuminated, during the nights of the Ramazan, by a sea of rays from some thousands of lamps, which, suspended in a triple circle above each other, trace out the vault of the dome. This string of lamps, on which lights are alternately suspended, with ostrich eggs, artificial flowers, and bunches of tinsel, are found in all the mosques, richly adorned in proportion to their size, and producing, when lighted, a singularly magical effect.

The grand cupola is lighted with 24 windows. The sacristy and the place of baptism were erected outside the ch., on the site of a house belonging to a widow named Anna, the value of which had been estimated at 85 pounds of gold, but the widow declared to the functionary who was sent to her that it would be cheap at 50 cwt. Hereupon, the emperor himself went to her to negotiate for its purchase. Affected by such mildness and condescension, the widow threw herself at his feet, and declared that she would take no money for her piece of ground, but requested only that she might be buried near the ch. in order to receive her purchase-money in heaven at the day of judgment. The emperor promised to fulfil her wishes, and she was buried close to the *Socrophylacium*, where the sacred vessels were kept. This story recalls the anecdote of the poor woman's hut within the circuit of the imperial palace of Khozra Nushirvan, who, reigning at the same period as Justinian, has immortalized his name by the building of the *Tat Kosra*, as the latter has done by that of the ch. of St. Sophia. When the woman refused to sell her hut, which stood in the way of the execution of the plan, at any price, Nushirvan ordered

that it should remain untouched in the middle of the palace, so that its existence disfigured, indeed, the building, but illustrated Nushirvan's love of justice to the end of time.

The octagonal form, which has been preserved in so many old churches of the middle ages, is to be found in the Temple of Sophia, not only in the still preserved adjoining building, but also in the tabernacle, which rose as an octagonal tower above the holy table. Its summit terminated in a golden *Lily*, which surmounted the imperial apple and the cross standing upon it. The host itself was enclosed in the body of a silver dove, which hovered over the tabernacle.

Let us now examine what stands in the sanctuary of St. Sophia, in the room of the holiest symbols of the Christian faith. The shell-formed apse, in which the high altar and the tabernacle stood, was the central point of the large semicircle, around which ran the 7 steps of the seats of the priests. As this point exactly faces the E., it could not be used for the *Mihrab*, i. e. for the niche of the Mussulman altar, because the regulations of Islam command every man to pray with his face turned towards the *Kibla*, i. e. the holy house of the *Caaba* at Mecca, which at Constantinople is towards the S.E. Its direction, therefore, both here and in all the other mosques which were formerly Christian churches, is against all the laws of proportion and architectural propriety; inasmuch as the niche of the *Mihrab*, instead of being in the centre, is turned sideways, so that the assembly of the Molems, when at prayer, is never placed in a straight line towards the front of the temple, but always in a sort of diagonal line obliquely across. Let the reader imagine then the singularity of the spectacle of the congregation, instead of their faces being turned eastwards, i. e. towards Turkey.

the ancient altar, being now turned to the S.E., i. e. to the niche of the *Mihrab*, thus representing by so many diagonals, as it were, the great transverse stroke which Islam has levelled at Christianity. Opposite the high altar in the centre of the ch., where the presbytery terminated, stood the pulpit. On the same line, though not in the middle, but sideways on the south-eastern pier, stands the *Mihrab*, i. e. the pulpit of the Friday prayer, from which every Friday the *Kiatib* reads the solemn prayer for the Sultan (wherein consists the first of the Rights of Majesty of Islam). Here, as in all the mosques first dedicated to Islam through the power of arms, the orator still mounts the pulpit with a wooden sword, in memory of the conquest and founding of Islam, which the prophet preached and propagated with the Koran in one hand and with the sword in the other. The two flags suspended on either side of the pulpit denote the victory of Islam over Judaism and Christianity, of the Koran over the Old and New Testament. The *Mihrab* is to be found only in the great mosques (*Jami*) in which the *Chutie* is held on the Friday, and differs entirely from the common pulpit for preaching, which in general stands, as it does here, in the centre of the mosque. The present pulpit was placed by Murad IV. on 4 columns.

The same monarch appointed 8 sheikhs as preachers, who were obliged alternately to read and expound the word of the Koran every day to the faithful. Murad III., his predecessor, cleaned the whole mosque and adorned it anew. He ordered to be brought from the island of Marmora the two enormous marble vases which stand in the lower part of the building, one on either side, between the 2 porphyry columns of the Temple of the Sun, and each of which holds 1000 measures of corn. They are filled with water for the cooling and re-

freshment of the believers, and remind one of the holy-water founts in Catholic churches.

On the tops of the minarets glitter highly-gilded crescents (the ancient arms of Byzantium, which are to be found on the Byzantine coins); the largest is on the cupola of St. Sophia, instead of the cross. It is 50 yards in diameter; and Sultan Murad III. is said to have expended 50,000 ducats on its gilding alone. This crescent is visible a hundred miles out at sea, and is seen from the top of the Bithynian Olympus glittering in the sunshine.

The pious traditions of the Moslems have superadded to the historical records of St. Sophia a notice of several curiosities which are exhibited to the Turks. Amongst others an excavated block of red marble is shown as the cradle of our Saviour; and not far from it is a sort of cup, in which Jesus was said to have been washed by Mary, and which, together with the cradle, were brought hither from Bethlehem. These are but Turkish tales, not even alluded to in Byzantine works. There are also to be seen the sweating column, the cold window, and the shining stone, spots visited by Moslem pilgrims as miraculous. The sweating column is in the lowest quadrangle, on the left hand of the entrance to the northern gate out of the forecourt, and the dampness which it emits is considered as a miraculous cure. Not far from the gate where the Sultan proceeds from the square of the Seraglio to the mosque, and in the vicinity of the Mihrab is a window facing the N., where the fresh wind ever blows, and where the celebrated Sheikh, *Ak Shemaseddin*, the companion of Mahomed II., the conqueror, first expounded the Koran. From that time thin spot became sacred to all teachers and scholars. The Sheikh *Erolia*, the tutor of the traveller of that name, here read his commentaries on the Koran; and the celebrated traveller, his disciple, in his

description of Constantinople, extols the blessings of the cold window as productive of science; probably because, on account of the N. wind blowing here in summer, one sits and reads cooler than in any other part of the mosque. The shining stone in the upper gallery, in a window turned towards the W., is a clear transparent stone, by many considered as onyx, but in reality a pure Persian marble, which, being transparent, imbibes the rays of light, and when shone upon by the sun, sparkling, reflects them. More wonderful and rare than this shining stone is the illumination of the mosque itself in the seven holy nights of Islam, especially in the Leiletol Kadi, i. e. the night of the Predestination (the 27th of the fast month of Ramazan), in which the Koran was sent down from heaven. In this night the Sultan repairs with his whole suite to St. Sophia, and, after having there attended the night service, he retires, amidst a procession bearing innumerable many-coloured lanterns, to the Seraglio, where the Sultan Valideh brings to him a pure virgin. During these nights, and at the grand festivals of the Bairam, the whole numerous priesthood of the mosque are in full movement and the exercise of their duties. The Imams, Sheikhs, Kiatibeh (the Friday preachers), the Muexims (those who call to prayer), the Dewr Khuran (the readers of the whole Koran), the Naatshurhan (the singers of the hymns), the Rewab (the doorkeepers), the turners out (Ferrash), and the church servants (Kasim), perform for the most part, under names of a similar signification, the services of the old clergy, which consisted of some hundred priests, deacons, sub-deacons, readers, singers, doorkeepers, and lamp-lighters, who were not less endowed than the servants of the mosque.

This numerous clergy and a troop of holy virgins dedicated to God, together with a multitude of people of all classes, had crowded into the

church of St. Sophia, and sought refuge and succour at the altar, when Mahomed, at the head of the Osmanlis, rode victoriously into the city. With difficulty his charger separated the thick crowd of the wretched fugitives, and when he reached the high altar he sprang from his horse, exclaiming, "There is no God but God, and Mohammed is his prophet." This desecration was the signal for the violation of the sanctuary. The vessels of the temple and of purity, the chalices and the virgins, became a prey to the lust of the conquerors, and, instead of the pious worship of Divine Wisdom, the carnal Sophia held a bloody festival of vengeance and of licence in the desecrated house of the Lord. The income of St. Sofia amounts to 2 million piastres per annum.

## 2. SULEIMANYEH.—*Mosque of Suliman the Magnificent.*

This is the most glorious monument of Ottoman architecture, built under the greatest of the Ottoman Sultans, in a style of grandeur worthy of the splendour of his reign, by Sinan, the greatest architect of the Ottoman empire, begun in 1550, and finished in 1555.

The plan of this mosque (which Grelet has accurately drawn and described) is, according to its divisions, exactly the same as that of all the 14 great mosques. The quadrangle of the mosque itself is enclosed on the entrance side by the forecourt, and from the side of the high altar by the churchyard. In the middle of the former, which is called *Harem*, is the fountain for the regular purifications before prayer; in the second, which is commonly called the *garden*, rise the cupolas of the mausoleums of the founder, his consort and children. These 3 quadrangles, which together form an oblong, are surrounded by a wall, which forms the

large exterior court. The court immediately facing the entrance, in the middle of which stands the fountain, covered with a cupola, is surrounded on the 3 other sides with colonnades, which are covered with 23 small domes, of which 7 rise to the rt. and lt. before the entrance of the mosque, and on the opposite side 9 extend in a row. At the 4 corners of the forecourt rise the 4 minarets, of unequal height, however; the 2 first on the outer side of the court being lower and with 2 galleries; the 2 others close to the mosque being higher and with 3 galleries for the criers to prayer. The court (*Harem*) has 3 doors; one of the mosque, exactly opposite in the centre between the 2 lower minarets; the 2 others at the side, each close to one of the high minarets.

The mosque itself is apparently built entirely after the pattern of St. Sophia, but with the wish to surpass it; and as regards the regularity of the plan, the perfection of the individual parts, and the harmony of the whole, that wish appears to have been fully attained. The eye is not here shocked, as in the ch. of Sophia, by the distortion and perversion of the pure Greek taste. Its expectations are realised in seeing a masterpiece of Saracenic architecture, according to the pattern of the great masterpieces of the purest days of the khilafate of the Ommiades in Syria and in Spain, yet betraying, nevertheless, the vicinity of Greek architecture and its influence in everything relating to domes and cupolas. The whole system of the cupolas is apparently imitated from that of the ch. of Sophia. The dome is supported by 4 walled columns, between which, to the right and left (2 on either side), the 4 largest columns of Constantinople are distributed. They measure 13 feet in circumference on the ground, and their height is in proportion. 2 of these columns were seen by Gylles whilst being transported from the spot where they

stood to the building-place of the Suleimanyeh, one of them having supported the virginity-proving statue of Venus, the other the statue of Justinian the Great on the Augusteon. The 2 others are probably the red columns on which stood the statues of Theodora and Eudoxia in the palace.

The capitals of these 4 columns are of white marble. They support the double gallery which runs round on both sides, and in which treasure-chambers are introduced, in which private individuals deposit their ready money when they set out on their travels, or when they do not consider it safe in their own houses from the hand of despotism, which dare not extend its grasp over the pledges deposited in the mosques, or the pious endowments attached to them. Under these galleries are built, on the ground, terrace-formed sofas of stone, on low stamps of pillars, intended for the appointed readers of the Koran, who at stated hours here read it in parts. The altar, the pulpit, and the praying-place of the Sultan, are of white marble, ornamented with sculpture, with which that of the celebrated pulpit at Sinope can alone be compared. Close to the altar stand 2 gigantic candelabras of gilded metal, on which proportionately thick wax candles replace the light which falls by day through the clear cut glass of the windows. These glass windows, many of which are ornamented with flowers or with the name of God, are from the glass manufactory of Ser-khosch Ibrahim, i. e. the drunken Ibrahim, celebrated at the time of the building.

The dome of the Saleimanyeh has the same circumference as that of St. Sophia, but it is 7 yds. higher, and therefore is the less bold and extraordinary, although the Turks considered this greater height as a greater wonder of architecture. On the dome is inscribed the same verse as that on the cupola of St. Sophia (the 36th of the xxiv. Sura):—"God is the light of heaven and earth.

His light is a wisdom on the wall, in which a lamp burns covered with glass. The glass shines like a star, the lamp is lit with the oil of a blessed tree. No eastern, no western oil, it shines for whoever wills."

The mosque, with its forecourt (Harem) and churchyard, in which is the mausoleum of Suleiman, is surrounded by an exterior forecourt, which measures 1000 paces, and has 10 gates; 2 on the side of the high altar towards the old Seraglio; to the rt., to the S., the doors of the school, of the market, of the academy, and of the chief physician; to the W., the doors of the slims-kitchen, of the hospital, and of the Aga of the Janissaries; finally, on the N. side, towards the harbour, is the bath-door, where, by means of a staircase of 20 steps, one descends to the bath. On this side there is no exterior wall, but a most magnificent view of the city and the Golden Horn, the opposite suburbs of Pera, Galata, and Top-hanéh, the channel of the Bosphorus and the hills of Asia Minor. Attached to this mosque are endowments of wisdom, piety, and benevolence, viz. 3 schools, 4 academies for the 4 sects of the faithful, another for the reading of the Koran, a school of medicine, a hospital, a kitchen for the poor, a resting-place for travellers, a library, a fountain, a house of refuge for strangers, and the Mausoleum.

The mosque of Suleiman is the most glorious masterpiece of Ottoman architecture, and possesses, through the name of its founder, still higher claims to a comparison with the Temple of Solomon than the ch. of Sophia, by which Justinian imagined he had surpassed the structure of the wise king. The revenue of this mosque is 300,000 piastres.

### 3. The Ahmedyeh—Mosque of Sultan Ahmed.

This mosque occupies a part of the Hippodrome, and is not only the

chief of all the mosques, but is the only one in the whole Ottoman empire which has 6 minarets, i.e. 2 more than St. Sophia, the Suleimanyeh, and even the mosque of the sacred house at Mecca. The most remarkable feature in this mosque are the 4 enormous columns, whose thickness bears no proportion to their height, and each of which consists of 3 parts. The circumference of each measures 36 yards. They support the dome, and rise outside at its 4 sides, like so many small towers. The cupola of the great dome is surrounded by 4 half-cupolas, each of which is joined by 2 entirely round cupolas, which form, exactly behind the 4 enormous pillars, the 4 corners of the mosque, which therefore appears on the outside to be composed of 9 cupolas. Round both sides of the mosque, to the rt. and l., runs a double gallery, one on the outside, the other inside, in which, under the benches for the readers of the Koran, and above, there are treasure-vaults for depositing gold and other costly effects, as in the Suleimanyeh and other great mosques.

On both sides of the Mihrab stand 2 enormous candelabras, whose size, as well as the thickness of the wax candles, is in proportion to the gigantic size of the 4 columns. To the rt. of the Mihrab is the *Minber*, i.e. the pulpit for the *Kiatib*, or Friday preacher, a masterpiece of art, of hewn stone, according to the pattern of the pulpit at Mecca, covered with a gilded crown, above which rises the gilded crescent. None of the mosques is so rich in curiosities of every kind, which are here partly preserved, partly suspended on the wreath of the lamps, and in the mosque itself. Its founder, Sultan Ahmed I., one of the most pious princes of the Ottoman empire, richly endowed this his favourite work, and his example was followed by the nobility. Thus Jafer Pasha, the governor of Abyssinia, sent 6 lamps, set in emeralds, suspended by golden

chains. Korans of every form, and in the most beautiful writing, lie on gilded cushions inlaid with mother-of-pearl. On the wall is suspended each time the last covering, or the so-called noble dress of the Kaaba, which the pilgrim caravans bring back instead of the present of money with which they are provided on setting out. In consequence of the beautiful site of the Atmeidan, and its open and free communication on every side, the mosque of Sultan Ahmed is the theatre of the great ceremonies of religion and court processions. St. Sofia may be termed, from its vicinity to the palace, the Court church, the Ahmedyeh, the State church, or cathedral of Constantinople; for it is hither that the Sultan generally repairs, accompanied by his whole suite, on the two great festivals of the Bairam (the Turkish Easter and Pentecost). This is also the scene of the festive procession of the pilgrim caravans, and of the solemn meeting of the court and officers of state to celebrate the *Moulid*, or the festival of the birth of the prophet, which was first instituted by Sultan Murad III. in 1558. On this occasion the Sultan appears in his greatest splendour, surrounded by all the functionaries of the court and state, to assist in the praises of the prophet, which are sung by the most melodious voices. Annual income 200,000 piastres.

#### 4. Mosque of Sultan Mahomed II.

After the conqueror had converted the greatest and most splendid of the churches of the city into mosques, he contemplated the building of his own,—a merit which, by the law of the state of Islam, was accorded only to conquering princes, to whom it was allowed to apply to the pious work not only the sweat-and-blood-money of former subjects, but that

heads of pashas condemned to die. The offices and kitchens are on the rt., embellished with domes, but without chimneys; they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens is for the Sultan, the second for the chief sultanas, the third for the other sultanas, the fourth for the *kapsaghassi*, or commandant of the gates; in the fifth they dress the meat for the ministers of the divan; the sixth belongs to the Sultan's pages, called the *its hogans*; the seventh to the officers of the Seraglio; the eighth is for the women and maid-servants; the ninth for all such as are obliged to attend the court of the divan on days of session. They do not provide much wild-fowl, but, besides 40,000 oxen killed yearly there, the purveyors are to furnish daily 200 sheep, 100 lambs or goats according to the season, 10 calves, 200 hens, 200 pair of pullets, 100 pair of pigeons, and 50 green geese, in the event of the Sultan occupying this palace, which Abdul Medjid has never yet done.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Sultan himself enters this court on horseback, and therefore the little stable is in this place, but there is not room for above 30 horses: over-head they keep the harness, than which nothing can be richer in jewels and embroidery. The great stable, wherein there are about 1000 horses for the officers of the Sultan, is towards the sea, upon the Bosphorus. The hall where the divan is held, that is, the justice-hall, is on the l., at the farther end of this court: on the rt. is a door leading into the inside of the Seraglio: none pass through but such as are sent for. The hall of the divan is large, but low, covered with lead, wainscoted and gilt after the Moorish manner, and plain enough. Here the grand vizier, assisted by his coun-

sellers, used formerly to determine all causes, civil and criminal, without appeal; and the ambassadors were here entertained on the day of their audience. The public offices where the business of the state is transacted are in the building at the gate called the *Sublime Porte*, and there are now no inmates of the Seraglio but its keepers and a few of the late Sultan's widows, who are obliged by court etiquette to live in the utmost retirement.

The outside of the Seraglio towards the port has nothing worth notice but the kiosk or pavilion right against Galata, which is supported by a dozen pillars of marble; it is wainscoted, richly furnished, and painted after the Persian manner. The Sultan goes thither sometimes to divert himself with viewing what passes in the port, or to take the pleasure of the water when he has a mind to it. The pavilion, which is towards the Bosphorus, is higher than that of the port, and is built on arches, which support 3 saloons terminated by gilded domes. All these quays are covered with artillery without carriages; most of the cannon are planted level with the water: the largest piece is that which, they say, forced Babylon to surrender to Sultan Murad, and, by way of distinction, it has an apartment to itself. This artillery is what the Mahometans rejoice to hear, for, when they are fired, it is to notify that Lent (*Ramazan* or *Ramasan*) is at an end: they are likewise fired on public rejoicing days.

Within the precincts of the Seraglio is an object of considerable interest to a traveller. It is a kind of armoury in which are deposited specimens of the weapons formerly in use amongst the Turks, and of the strange and gorgeous costumes of the various dignitaries and officials of the empire, which are now displaced by the unpicturesque and incommodeous imitations of European costume which the Sultan has

condemned all his employés to wear. The traveller who, in witnessing some state procession of the present Sultan, is disappointed by the absence of that gay dazzling magnificence and pomp which attended the public displays of former sultans, will in this armoury in some measure find his expectations realised. It may be seen by means of the same *firman* which admits to the Seraglio.

No city in the world has been subjected to such numerous and celebrated sieges as Constantinople: twice it was besieged by the ancient Greeks (Alcibiades and Philip), three times by Roman emperors (Severus, Maximius, Constantinus), once by the Latins, the Persians, the Avars, the Slavonians, and the Greeks themselves (under Michael Palaeologus), twice by the Bulgarians and by rebels, seven times by the Arabians, and three times by the Ottomans. No other city in the world has undergone so many vicissitudes of fortune. It has seen old Greek commanders and old Roman emperors, new Roman Caesars and new Greek autocrats, Persian Chosroes and Arabian Khalifs, Bulgarian Kralis and Slavonian Despots, Venetian Doges and French Counts, Avarian Chagans and Ottoman Sultans, alike encamped before its walls, and, having been besieged four-and-twenty times, it has only been taken six times (by Alcibiades, Severus, Constantine, Dandolo, Michael Palaeologus, and Mahomed II.).

## g. THE GATES.

Constantinople has 28 gates, most of which have been more or less

celebrated in the history of the city. We shall notice them separately, beginning from the point of the Seraglio, and following the walls along the port, along the land-side, and then along the Sea of Marmora.

*Gates on the Side of the Harbour.*

The first gate, which from this side opens an entrance within the city walls, which are also the walls of the Seraglio, is the gate of the kiosk of the shore (*Yalli Külli Kapuus*).

*Bağdat Kapuus*, that is, the *garden-gate*, is the usual landing-place of those coming from Top-hanéh, and of the dragomans who go to the Porte. Very near this gate, close to the shore, and outside of the walls, is a coffee-house, or a sort of kiosk, called the köshk of the *Tshauşbashi*, i. e. of the marshal of the empire, because it is here that this functionary received on days of audience the foreign ambassadors, ministers, and chargés-d'affaires, and thence accompanied them through the Divan-street to the high gate of the grand vizier, or to the imperial gate of the Seraglio, riding on the l. hand of the ambassador, on the rt. hand of the minister, and before the chargé-d'affaires.

*Tshufut Kapu*, the Jews' gate, according to Ewlia, *Vakideh Kapuus*, i. e. the gate of the Sultan Valideh (i. e. Queen-Mother), receives its first name from the Jews settled in the neighbourhood, and the second from the great mosque of the Valideh in its vicinity. It was formerly called the arsenal gate, from the arsenal of the city, which was erected in the bight of the winding shore.

*Balubasar Kapuus*, the gate of the fish-market, which stands exactly opposite the fish-market gate on the opposite side of the harbour, at

and sultan had refused to abide by my decision, I should have summoned to my aid this servant of justice!" Thus saying, he raised the carpet, under which a venomous snake shot forth its forked tongue; but, soothed by the judge, immediately crept back beneath the carpet. The Sultan kissed the judge's hand and returned to the seraglio, thence-

forth to regulate his actions according to the rule of justice and the doctrine of the judge.

Von Hammer enumerates 100 large mosques, called *Jami*, a word meaning "places of meeting;" after which follow the *Mesjid*, whence our word mosque, meaning "places of prayer."

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## CONSTANTINOPLE—continued.

## j. ANTIQUITIES.

*Atmeidan*,—the *Hippodrome*.—The most celebrated of all the squares of ancient or modern Constantinople lies to the S.E. of St. Sophia. At present it is only 250 paces long and 150 broad; but it formerly comprised a part of the space now occupied by the mosque of Sultan Ahmed. It was formed by the Emperor Severus. He was obliged to leave a portion of it unfinished, in consequence of the news that the Gauls threatened Rome. The steps of white marble were carried off in the reign of Suleiman the Great by Ibrahim Pasha, who thrice occupied the post of grand vizier, to build his palace situated in the neighbourhood; and the pillars of the lower gallery, which were still seen by Gylles, some standing, and some on the ground, became the building materials of the mosque of Suleimanyeh. Frequent mention is made in the Byzantine history of the bloody scenes which occurred before its gates. It was through the Gate of the Dead that the infuriated rebels made their way, of whom many were so soon carried out as corpses. Apollonius of Tyana erected several statues on the Hippodrome, and on the other public places of the city; and their mysterious inscriptions were interpreted as if they referred to the future fate of the city. Others were brought from Athens, Cyzicus, Caesarea, Tralles, Sardis, Sebastia, Satalia, Chalcis, Antioch, Cyprus, Crete, Rhodes, Chios, Iconium, and Nicæa. These works of art were destroyed by the Latins, on the capture of Constantinople by Baldwin and Dandolo. For a detailed description of the statues and edifices of the ancient Hippodrome, we refer the

reader to the invaluable work of Von Hammer. “The *Obelisk* of granite, or Thebaic stone, is still in the Atmeidan. It is a four-cornered pyramid, of one single piece, about 50 ft. high, terminating in a point, covered with hieroglyphics, now unintelligible—a proof, however, of its being very ancient, and wrought in Egypt. By the Greek and Latin inscriptions at the base we learn that the emperor Theodosius caused it to be set up again, after it had lain on the ground a considerable time. The machines which were made use of in rearing it are represented in bas-relief. Nicetas, in the life of St. Ignatius, patriarch of Constantinople, observes that this obelisk had at its top a brazen pine-apple, which was thrown down by an earthquake. Hard by are seen the remains of another obelisk with 4 faces, built with different pieces of marble; the top of it has fallen, and the rest cannot long continue. This obelisk was covered over with brazen plates, as is apparent from the holes made to receive the pegs that fastened them to the marble. These plates were certainly set off with bas-reliefs and other ornaments; for the inscription at the bottom speaks of it as a work altogether marvellous. Bondelmont, in his description of Constantinople, makes the other obelisk to be 24 cubits high, and this 58: perhaps it supported the *Brazen Column* of the 3 serpents. This column is about 15 ft. high, formed by 3 serpents, turned spirally like a roll of tobacco; their size diminishes gradually from the base as far as the necks of the serpents, and their heads, spreading on the sides like a tripod, compose a kind of capital. Sultan Murad is said to have broken away the head of one of them; the pillar was

thrown down, and both the other heads taken away, in 1700, after the peace of Carlowitz. What is become of them nobody can tell; but the rest has been set up again, and is among the obelisks, at like distance from each other. This column of brass is of the very earliest date, and is supposed to have been brought from Delphi, where it served to bear up that famous golden tripod which the Greeks, after the battle of Platæa, found in the camp of Mardonius."

The *Burnt Column* stands in the street called Adrianople; and well it may be so called, for it is black and smoke-dried by the frequent fires that have happened to the houses thereabouts; but upon close inspection it proves to be of porphyry, the jointures hid with copper rings. It is thought that Constantine's statue stood on it. By the inscription we learn that "that admirable piece of workmanship was restored by the most pious emperor Manuel Comnenus." Glycas reports that, towards the close of the reign of Nicephorus Botoniates, who was shaven and put into a cloister, Constantine's column was struck with lightning, and that this column supported the figure of Apollo, then called by that emperor's name. The column called *Historicul*, so named from the military actions of the emperor Arcadius being sculptured on its base, but of which the pedestal only now remains, is to be found near a bazaar to the W. of the Hippodrome.

*Column of Theodosius*, within the Seraglio garden, is of the Corinthian order, and 50 ft. in height. It is surmounted by a handsome capital of verde antique, and it bears the following inscription: "Fortuna Reduci ob devictos Gothos."

The *Seven Towers* called *Yedi Koudi*. He saw with his own eyes the moon was round.

Was also certain that the earth was square. Because he had journey'd fifty miles, and found

No sign that it was circular anywhere:

His empire also was without a bound;  
"Tis true, a little troubled here and there,  
By rebel pushes, and encroaching gisours,  
But then they never came to "the Seven  
Towers;"

Except in shape of envoys, who were sent  
To lodge there when a war broke out,  
According  
To the true law of nations, which ne'er meant  
Those scoundrels, who have never had a  
sworn in  
Their dirty diplomatic hands, to vent  
Their spleen in making strife, and safely  
wording  
Their lies, yclep'd despatches, without risk or  
The singing of a single inky whisker."

This mass of building stands isolated at the W. angle of Constantinople, where the walls which cross the promontory join the Sea of Marmora. This imperial castle, once a state prison, is now rarely used as such; 3 of the towers have nearly disappeared, and the whole building is in a state of dilapidation. One of the towers was thrown down by an earthquake in 1768; those remaining are 200 ft. high. The original fortress was constructed soon after the foundation of the city; it was strengthened by 2 additional towers by Theodosius. When Mahomed took the city, he found it almost a ruin, but repaired and strengthened it considerably. It was afterwards the chief garrison of the Janissaries, and became a state prison. A small open court where heads were piled till they overtopped the wall is called the Place of Heads. The garrison consists of only a few soldiers, who will sometimes permit the stranger to enter the court privately on the receipt of a bakshish, but it is more advisable to be provided with a testkereh, which is easily obtained.

*Cistern of Constantine*, now called *Binderek*, or the thousand and one pillars, and *Yerobatun Serai*, the subterranean palace, is at a little distance from the Burnt Column, in a quarter of the town anciently called *Lausia*. It has now the appearance of a suite of gloomy dungeons, and was occupied, when Mr. Hobhouse visited it, by "a number of half-

naked pallid wretches, employed in twisting silk through all the long corridors by the glare of torches. The roof of this reservoir, apparently that of Philoxenus, was supported by a double tier, consisting altogether of 424 pillars, of which only the upper half are now cleared from the earth.\* The cistern *Aquæs*, continues Mr. Hobhouse, "constructed by Aspares and Ardaburius, in the reign of Leo, who destroyed the founders of it in the reservoir itself, may be that of 80 columns near the mosque of Laleli, on the third hill. *Tshukur-Bastan*, now a herb-garden within a high-walled enclosure, between *Tek-kuri-Serai* and *Edrunch-Kupussi*, is supposed by Le Chevalier to be the cistern called, from a neighbouring church, *Mocisia*; but it corresponds more precisely with that which was constructed by Bonus, a patrician, in the time of the Emperor Heraclius, at the back of the Hebdomon (*Tek-kuri-Serai*), and which had lost its columns and chambers, and was a garden when seen by Gyllea. The same person mentions another cistern, containing cultivated ground, near the mosque of Sultan Selim, on the back of the fifth hill. A subterranean corridor of 24 columns near the Seven Towers, and some ancient remains between the public bath *Tshukur-Hamam* and the mosque called *Scirek-Jamissi*, belong also to 3 other cisterns.

"*Bozjahan-Kemeri*, the aqueduct of Valens, is in a thinly inhabited part of the town, near *At-Basar* (the horse-market), connecting what are called the third and fourth hills. The double row of 40 Gothic arches seems to have been rebuilt by Suleiman out of the old materials of intermixed stone and tile, and probably in the ancient form. Although still used to convey water, it is half in ruins, and has the decay without the grace of antiquity; but these mighty arches,

\* Dr. Dallaway, not recognizing the double set of columns, makes the number only 212.

these *aërial chambers*, the admiration of the Byzantines, have, as an architectural monument, nothing either grand or agreeable."

#### k. FOUNTAINS.

Water is to the Eastern the symbol of the principle of life; and the words of the Koran, "By water everything lives," are almost universally inscribed on the great fountains.

*The fountain before the great gate of the Seraglio*, built in the reign of Ahmed III., is a large quadrangular water castle, the roof of which bends out like a pagoda, and whose corners are cut off. On all the 4 great sides, as well as on the 4 cut-off corners, gold inscriptions on azure ground celebrate the praise of this treasure, whose waters far excel those of *Zemzen*, i. e. the Sacred Fountain of Mecca, and of *Selsibis*, i. e. the Well of Paradise.

*Souk Tsheme*, the cold spring close to the gate of the Seraglio, called after it, between the Alai Kiosk and the great gate of the Seraglio.

Notwithstanding the praise which the inscription of the first fountain contains, its water is still not the best at Constantinople. The preference belongs to that of "*Simeon's Fountain*," before the gate of the old Seraglio which faces the E. Mahomed II., after having had all the water of the capital analysed by physicians, found this spring the lightest, and immediately ordered that every day 3 horseloads, each of 20 okes, should be brought to the new Seraglio in silver bottles. The latter were closed in the presence of the superintendent of the water, by persons sent for the purpose, with soft red wax, on which a seal was placed.

The fountain of *Sultan Ahmed* is in the street of the Porte, near the iron gate of the Seraglio.

The fountain of the Sultana *Zeineb* is exactly opposite St. Sofia. Such, with the Fountain of Top-hanéh, already mentioned, are amongst the

most beautiful ornaments of the city. They are innumerable, and well repay the lingering regards of the traveller, from the beauty of their structure, the comfort they afford to the population, and the various inscriptions with which they are adorned. Von Hammier has dedicated several pages to the translation of them.

### 7. MISCELLANEOUS.

*Turkish Harems.*—To lady-travellers a visit to one of the principal harems would probably prove interesting, and it can easily be brought about by getting acquainted with some of the Pera families, who are in the habit of frequenting the harems of pashas. The following account of one or two harems is from the pen of a lady who had enjoyed singular opportunities of observing domestic life amongst the higher classes at Stambul :—

"The most remarkable harems are of two kinds—those where European notions and manners have been engrafted on Asiatic splendour, and those which retain with religious scrupulousness all the ancient customs of the Turks. In the former no Arabian Nights reminiscences will be called up, and disappointment will probably be felt when a spurious imitation of our own drawing-rooms will alone be found behind those trellised screens and lattice-work, which were supposed to conceal a whole world of a novel fashion. Such harems, however, are not without their interest as indicating that reform has penetrated even the mystic sanctum of a pasha's privacy. The lady of the house receives her visitors pretty much as an European would, excepting that, instead of sitting on the sofa with them, she crouches on a mattress covered with rich embroidery, for no affectation of civilization can induce a Turkish lady to dispose of her feet otherwise than by tucking them under her. Coffee and sweetmeats are also brought in

true Oriental style, and the sherbet is handed round in the same manner as a signal for departure. A female dragoman is indispensable, for European languages are rarely studied, and never acquired in harems. Sometimes the husband will come himself to do the honours of his house, when he is a proficient in French, as many of the pashas are. One of these, high in office, once led us round the sumptuous apartments of his family, and showed us his gardens and hot-houses, full of rare flowers, statues, and fountains, all in European taste. He then took our party to his private study, where he had a large and select bookcase of French and English literature, and various objects of art, with festoons of creeping plants for window curtains. One of the best qualities of the Turk, in every rank of life, is his filial affection: this luxurious retreat, in which profound reflection and poetic reverie seemed to have their joint abode, furnished an illustration of that favourable disposition. In letters of gold round the cornice of the statesman's study were inscribed verses composed by his father, and containing his last advice to his son, which the latter explained to us with the greatest veneration. He then presented his daughter-in-law to us, a pretty young person whom he had bought as a slave and married to his son. At his request, she seated herself at the piano, and played a few airs with a good deal of taste. One of his own wife's sisters was there too; she was remarkable for her beauty, and had lately married another high functionary of the government. Our host shook hands with her most cordially when she came into the room, which was indeed an innovation in Turkish manners, as the females of a family were never even acquainted with the husbands of their nearest relatives.

"The Missirli Hanum, or princesses of Egypt, are the daughters and

daughters-in-law of the late Mehemet Ali Pasha. They live in great state at Constantinople, and theirs are the harems best worth seeing, as being still kept up in all the ancient splendour of the Turks. It will be necessary first to send a message announcing the visit, when a day and hour will be appointed by the Hanum.

"As soon as one passes the door of the harem, a number of female slaves show the way to the great lady's presence, two of them supporting each visitor under the arms on the way. At the top of the stairs some near relative of the Hanum will receive the strangers, and accompany them to the door of her room, where she will probably be found standing, if she wishes to do honour to her guests. She salutes them by touching her lips and forehead with her right hand, and then she goes back to her divan, where she bids them be seated. Salutations commence, reciprocal inquiries after the state of each other's health, and various little interrogations as to the fact of being married or not, the number of children existing, if the answer be in the affirmative, and the like, until pipes are brought by female slaves or young negroes, the former having made, in the mean time, a clumsy attempt to divest us of our bonnets and outer garments, smiling all the while with wonder at such strange contrivances. The said pipes are 6 or 8 ft. long, and one does feel rather queer in proceeding to smoke them in real earnest; to laugh would be a great offence against Oriental good-breeding, however, and gravity during this unwonted manœuvre must be preserved at any cost to the nerves and muscles. Then comes coffee in little cups, with gold enamelled holders of elegant filigree work, sometimes set with brilliants, as are also the amber mouthpieces of the odious pipes. The young slaves, fat Georgians with large black eyes, tall Circass-

sians slender and fair-haired, and shining negresses, stand in a row at the end of the room in attitudes of humility, watching to take the emptied cups from our hands. Their dress is pretty, being loose and flowing, with wide trousers falling over their slippers feet; but then their faces were so cruelly disfigured by paint of various colours, red and white on their cheeks, black on their eyebrows and eyelids, and a deep yellow tint on their nails, that the charms of feature, figure, and dress were greatly detracted from in our eyes. The robes of the ladies of the harem were decidedly unbecoming, especially when they walked. They were so long, that it required considerable skill to avoid being tripped up by the folds getting entangled round their inverted feet, giving them somewhat the appearance of feather-toed pigeons. The slaves had more finery about them than their mistresses—gauze figured with satin and gold, gaudy silks, Cashmere shawls of the gayest colours, bright Indian kerchiefs, and pearls and precious stones, being in lavish profusion on their persons, while the hanums wore dresses of plain silk. The number of these garments was so limited, moreover, that they would require richness and bulk of material to compensate for the total absence of an important proportion of European articles of costume; for these Asiatic matrons and maidens, one and all, wore literally nothing but what was visible, while they displayed an unfortunate predilection for cambric, gauze, jaconnet, and exceedingly gossamer-like silks. The old lady herself was attired with the most appalling simplicity. On her finger, however, she wore a diamond ring, which she told us had cost her father-in-law Mehemet Ali of Egypt 2000*l.*, and her head was bound with a plain kerchief, on which an enormous emerald sparkled. The furniture of the room which received us on that occasion consisted merely in

divans covered with rich stuffs, some higher, and some lower for humble guests; and handsome chandeliers stood on side-tables. After coffee we had sweetmeats offered us in crystal vases on a gold tray, and the visitor must be careful to take a tea-spoon from the goblet on the right-hand side, and put it in that on the left, in which are deposited those that have been used. After drinking a glass of cold water, the mouth is wiped on richly embroidered napkins which are offered by other slaves. After each of these operations, a salutation of thanks must be addressed to the hanum by putting the right hand to the lips and forehead, when she will respond, "afet olar" (may it be to your health). Then coffee follows again, and the pipes are renewed, while the rambling conversation never flags.

"A young negress held the tray on which coffee had been brought, with a sort of small table-cover thrown on her left shoulder, ready to hide the empty cups, as everything that has been used is immediately put out of sight, being held unclean. Her flat nose, thick lips, receding forehead, and cheeks as black as midnight, contrasted singularly with her gaudy attire, and still more with a fair young creature by her side, who poured the black mixture into the pretty little china cups for the others to bring to us. The latter slave was worthy of a sculptor's study; such a graceful figure never was seen; and her face, too, was perfectly lovely, so pure in its lines, so soft and candid in expression. On noticing her beauty, we were told, with indifference, that she, poor human chattel! was worth at least 60,000 piastres (500*l.*). She wore an spron over her dress, the symbol of her office; it was of Cashmere, with a deep fringe of the finest pearls.

"The next incident was the display of all the hanum's gorgeous dresses, which were brought in and laid out on the divan for us to admire.

The visitor must now get up the steam for admiration, yet not astonishment, for she would then be classed as a poor lady, having no fine clothes of her own, and treated during the remainder of the visit accordingly. Above all, she must say the hanum has good taste, in spite of all the glaring crimes of *lèse-toilette* betrayed by the incongruous marriage of bright colours. While this is going on, the slave-girls begin to play on wind-instruments resembling clarionets, but longer and more discordant. They puff out their pretty cheeks and compress their rosy lips to produce nothing but disagreeable sounds, which, however, appear to please the hanum; low monotonous wails, then a screech all together, dying away to a plaintive dissonance; a clash of cymbals, scraping of a violin or two, all out of tune. We went to see the orchestra, and all whose mouths were not otherwise engaged commenced singing. We cannot say much for their music, either vocal or instrumental; the first being rather too dependent on the nose for its effect, and the second being a mere noise without any harmony whatsoever. Others began to dance. This was not so bad. A sort of maypole was raised in the middle of the room, with many-coloured ribbons attached to its top. The dancers held them by the other end, and went round it, plaiting them as they went by crossing each other, and then undoing them again. This was slow and measured. The band next struck up a war-tune, and the savage instinct of the Circassian mountaineers seemed to awaken. They seized brass shields and short swords, clashing them furiously as they whirled about like young Furies. But what a bathos! They threw away their arms and began to romp like hoydens, tumbling over each other, rolling on the floor, throwing pillows at those that fell, laughing and screaming, more as maniacs than as the well-behaved,

demure young damsels we took them for. How suggestive of the past and present state of the Turkish race! once a people of conquerors, now—we won't say what.

"Dinner was brought, and our utmost neat-handedness was required to eat with our fingers in so lady-like a manner as our hostesses. An interminable succession of little dishes wore out our patience as well as our appetites, and we were glad to make our preparations for departure. But this was not so easily effected. We must go through the hand-washing process; then drink sherbet, and make speeches with the assistance of our female dragoman. When it was distinctly understood that we never should forget each other, and that we should always be dear friends as long as we lived, the hanum, her ladies, and our party separated at the top of the stairs, whither she graciously accompanied us. As for the lovely slaves, they were all intent on bakshish. Eternal bakshish! without which nothing can be done at Stambul. Such a visit will generally cost a considerable sum in bakshish. Some may think it cheap at the price: let them try it, if they like, and judge for themselves. We only mention the way to do it."

*Khans.*—“The 180 Khans of Constantinople are so many immense stone barracks or closed squares, which have, like the baths, every recommendation except architectural elegance. The court of *Valideh-Khan*, which we visited, and which is reckoned one of the best in Constantinople, is ornamented with a thin grove of trees, with two handsome fountains; and the building, besides warehouses and stables on the ground-floor, has 3 stories or galleries, one above the other, with ranges of small chambers, each of which is kept neat and clean by the servants of the *khan*, and fitted up for the time with the carpets and slender wardrobe of the several occupiers. The generality of

the *khans* are for travelling merchants; but the chambers of the one we visited were let out as counting-houses to some natives, whose dwellings were in Galata, Pera, or some distant quarter of the city. These useful edifices are the work of the Ottoman sultans and of other munificent individuals; so that strangers, with the exception of a small present to the servant on departing, are gratuitously lodged, and, during their residence in the city, are masters of their rooms, of which they keep the keya. They are for all men, of whatever quality, condition, country, or religion soever: and there the poorest have room to lodge in, and the richest have no more. The construction of them has contributed to attract the merchants and the merchandise of the furthest boundaries of Africa and Asia to the capital of Turkey.\*

\* “The commercial intercourse of distant nations seems congenial to the spirit of the Mahometan religion, and it has been promoted not only by the chief injunction of that system, the pilgrimage to Mecca, but by various other regulations of useful piety, which facilitate the progress and contribute to the comfort of travellers. Hospitality in the East is still a duty, and the Mussulman esteems the construction of a fountain or a caravanserai in the wilderness as an act of devotion not less sincere than serviceable. Thus also he cherishes the camel, not only as the favourite of his Prophet, but as the *ship of the desert*. The oriental travelling merchant, a character with which we become acquainted in the very outset of history (*Genesis xxvii. 25*), is the favourite and the friend of Islamism. For the few days of the annual pilgrimage, the fair of Mecca, until the Wahabee disturbances of Arabia, was the greatest perhaps on the face of the earth. (Robertson's *Historical Disquisition concerning India*, sect. III. edit. quart.) From that centre a constant and abundant supply of a thousand useful and luxurious commodities diverged in a variety and abundance sufficient for the real or fancied wants of every region of the eastern hemisphere. The communication of the commodities of distant regions by land-carriage has, notwithstanding the progress of navigation, increased, instead of diminished, in modern times; a curious fact illustrated and explained by the eloquent and learned author to whom I have just referred. The same person will carry sulphur from Persia to China; from China to Greece, porcelain; from Greece to India, gold stuffs; from India

During fires or insurrections their iron gates are closed, and they afford complete security to the persons as well as the goods of the merchants.

"*The covered Bazaars of Constantinople* have more the appearance of a row of booths in a fair than a street of shops. Yet the arrangement and exposure of their various and gaudy articles would astonish a person acquainted even with the splendour of London: one alley glitters on each side of you for 100 yards with yellow morocco; you turn into another fringed with Indian shawls, or cast your eye down a long vista lined with muslin draperies or robes of ermine and fur. The crowd in the Bazaars, consisting chiefly of ladies, renders it difficult to pass through them, especially as more ceremony is required than amongst the well-dressed mob of an opera-house; and such are the extent and intricacy of these covered ways that it would be a tiresome task to roam through the half of them in one morning.

"Not only these Bazaars, but those which more resemble open streets, are severally allotted to particular trades and merchandise, after the manner of Athens, of Rome, and of this city when under the dominion of the Greeks. The shops of jewelers and engravers of precious stones occupied one quarter; those of the goldsmiths another. The carriers and leather-workers, as well as horse-dealers, all congregate at At-Bazar. Misir-Taharshi is a long line of drug-repositories. All the Mocha coffee is ground by hand in Tahmis-Bazar. The ancient Charto-Pratia of the eastern capital may be recognised in Tusuk-Bazar, which is tenanted by the sellers of paper and the copiers of manuscripts. The artists are all

to Aleppo, steel; from Aleppo to Yemen, glass; and from Yemen to Persia, painted calicoes. It is by the aid of the caravan that the shawls of Cachemire, the muslins of Bengal, and the diamonds of Golconda, as well as the gold and ivory of Southern Africa, are to be met with in the bazaars of Constantinople."

Turks; we saw them at their labours. Some were copying, others illuminating books; and many of them were employed in giving the gloss which is found on all their writing-paper, and which they produce by placing the sheets in box-frames, and perseveringly rubbing the surface with a chalcedonic amethyst or piece of jasper let into the end of a short stick; a contrivance which is applied by our own artisans in polishing other substances. Those acquainted with Oriental literature would naturally resort to the shops of Tusuk-Bazar; and, as I understand, would meet with most of the books in any repute in the East."

Like the bazaars of London, erected in imitation of them, the covered bazaars of Constantinople are only used as shops, and are all closed and deserted before sunset. They are guarded, and each entrance has an iron door. It may be useful to travellers who may be desirous of making purchases in the Bazaars to be apprised that Messrs. Charles Hanson and Co., and Niven, Kerr, Black, and Co., of Pera, are the agents of Messrs. M'Cracken, the London Custom-house agents, and that they will forward safely to England, and without trouble to the owners, any articles which they may wish to send home. The principal rarities are Damascus rifle-barrels and swords, embroidered muslin dresses, amber mouthpieces, and cherry-sticks.

*The Slave Market.*—This scene, which has excited so much horror amongst European nations, from their entire ignorance of the meaning of the word slave, as understood in the East, deserves to be visited. The uncertainty attending the fate of the individuals exposed for sale, as to whether their lot may be cast in the family of a wealthy and humane, or avaricious and hard task-master, naturally places them in a situation of anxiety and alarm. But when it is borne in mind that slavery, as understood in the West, has no

existence in the institutions of the East, and that the word *slave* signifies, in the East, a person purchased to be the adopted son or daughter of the proprietor, one of the most revolting notions attached to Turkish customs is at once dispelled. The market for black slaves, who are chiefly Nubiens, is alone open; that for the sale of white slaves having been abolished, and such traffic being now carried on only in the private houses of speculators, who bring children from Circassia and Georgia to educate for the harems of the rich. Those establishments exist principally in the suburb of Top-hanöh. With regard to the females thus offered for sale, they belong to two classes. One are sold for wives, the other for servants. The former, belonging to the most illustrious families of Georgia, Circassia, or the provinces, are intrusted by their parents to the Commissioner, who is responsible for any insult or affront to which they may be exposed, whilst the females themselves enjoy the absolute right of refusal to be sold to any one whom they dislike. Once purchased, they become, by the Mussulman law, the wives of their lords. Their dowry and portion is settled upon them by law; and, should their husbands misuse them, or violate the nuptial vow, they can sue for a divorce, and obtain back their dowry and marriage settlement. With regard to the class of servants, they are bought to be the slaves, not of the master, but of his wife. He has no property in them whatever, but he is bound to protect them through life, and to contribute, according to his rank, to their future settlement in the world. As regards the male slaves, they rise with the condition of their master; and when it is considered that Halil Pasha, the son-in-law of the late Sultan, was bought as a slave by the Seraskier Khoeref Pasha, himself once a Georgian slave, the whole fabric of error, so long cherished on the subject,

in the West, at once falls to the ground.

*The Tombs of Ali Pasha and his family* are on an elevated platform that extends along the road-side in a burying-ground, without the Selivri Kapissi. They consist of 5 turbaned tombstones of white marble, with gilt inscriptions, in the following order: 1st, Ali Pasha: 2nd, his second son, Veli Pasha of Tricala; 3rd, his eldest son, Mouctar Pasha of Avlona; 4th, his youngest son, Salik Pasha of Lepanto; 5th, Mohammed Pasha of Delvino, son of Veli. The inscriptions record the name and rank of the deceased, and that they were all put to death by beheading.\*

*Baths.*—There are about 130 of these establishments dispersed through various parts of the city. Some of them are constructed of marble, but in general their external appearance offers nothing very remarkable. They are divided into a number of circular rooms, lighted from the top by cupolas thickly perforated, and studded with small hemispherical glasses. The rooms are sufficiently spacious to admit a number of bathers at the same time. The outer apartment is the largest; a considerable number of men may be seen there lying on separate couches, reposing after their ablutions. The Frank may enter into any of them on the days not set apart for the women.

*Cemeteries.*—The numerous cemeteries scattered through the city and in its vicinity are among its greatest ornaments. The people of every creed at Constantinople have distinct quarters allotted to them. The groves of dark cypresses, with their turbaned stones of white marble, belong exclusively to the Moslems. It was formerly the custom among Oriental nations to plant a tree at the birth, and another at the death, of each member of a family; and a cypress was always planted at each Mussul-

\* An interesting account of the details of the death and family of Ali Pasha will be found in Dr. Walsh's narrative.

man's grave; but the custom is not now pursued in every instance. From the antiquity of their burial-grounds, and from the invariable practice of opening a new grave for every one, the disturbing of the dead being regarded as sacrilege, these cemeteries have become vast forests, extending for miles round the city and its suburbs. That of Skutari, which is the most frequented on account of the Moslem love for Asia, is said to be capable of rebuilding the town with its gravestones and of feeding it with the wheat which might be grown on it. The tombstones of the Turks are of white marble, and not unfrequently shaped from ancient columns and marbles. A turban surmounting the stone distinguishes the graves of the males; those of the females are simply ornamented with a rose-branch. The rank and condition of the deceased are distinguished by the form of the turban. The number of stones that may be observed, from which the turban has been recently severed, are the tombs of the Janissaries. Nothing is more touching than to see beneath the shade of some dark cypress solitary men absorbed in prayer, or groups of women sitting over the graves of departed friends, with whom, in deep abstraction, they seem to hold communion, or supplying with water the flowers planted in cavities left expressly in each of them. Multitudes of turtle-doves frequent these gloomy cemeteries, and bold divided sway with bats and owls. Some of the latter, of prodigious size and amazing age, startle the twilight wanderer by bouncing out of the thick ivy, like demons of the forest. The aromatic odour of the cypress is supposed to neutralize all pestilential exhalations. It is sometimes stated that burying within the city is strictly prohibited: this, however, is not the case; there are many burying-grounds within the city, exclusive of the tombs of sultans in the courts of mosques built by them. The Turks suppose the

soul to be in a state of torment from the period of death to that of burial. The funerals, therefore, take place as soon as possible. The only occasion when a Turk is seen to walk at a quick pace is when carrying a body towards the cemetery. The Koran declares that he who carries a body for 40 paces procures for himself the expiation of a great sin. Coffins are not used when the body is deposited in the grave. Thin boards are placed over it to prevent the earth from pressing on it. The platanus, mulberry, and terebinth or turpentine tree, shade the cemeteries of the Rayaha. Among these the cemetery of the Armenians is pre-eminently beautiful. The terebinth-tree predominates there, and grows to a prodigious size. An inscription on the Armenian tombs records the name of the deceased, and rudely-carved devices represent his profession and the manner of his death. The Armenians assert that none of their community is ever executed for a real crime, and therefore consider it no disgrace if any of them are hanged or strangled. Beyond Pera are extensive cemeteries belonging to every race. The "petits champs des morts," at Pera, is a Turkish burying-ground; the esplanade above, and looking down upon it, has already been mentioned as a fashionable promenade.

*The Arsenal or Naval Dockyard, Tershausen,* derives its name from the Persian words Ters (ships), and Hauna (a place for artificers). It is situated at the upper end of the Golden Horn, in the suburb of Khassim Pasha. The water is deep enough to float large ships of war close to the land, and the enclosure comprises docks, workshops, stores, and steam-engines. Great activity universally prevails. The artificers are chiefly Greeks and Armenians, and the director of shipbuilding is an American. The enormous ships of war lately built in this dockyard are the astonishment of every one who beholds them. One of them

carries 140 guns of great calibre, and rises to a prodigious height above the water; the guns, sails, &c., are of the best materials. Their crews frequently amount to 2000 men, chiefly boys, drawn by conscription, boatmen of the Bosphorus or Kayah Greeks, and they are therefore wretchedly manned. The Turks have made but little progress in naval science, and, excepting a few young men trained in the English service, they are extremely ignorant of naval tactics, though their gunnery practice has been much improved, under the instructions of 2 British officers who have been lent to Turkey for 3 years.

In the rear of the arsenal are the picturesque ruins of a palace formerly the residence of the Capitan Pasha, the Lord High Admiral of the Turkish Empire. The *Bagnio* is close to the arsenal; and the traveller will do well to examine the interior of this edifice, rendered so celebrated by the terrific description of its horrors in *Anastasius*.

*Barracks, Schools, and Hospitals* have been erected in different parts of the metropolis and its vicinity by the late Sultan. Four vast quadrangular buildings have been erected on the European side without the walls, and one at Skutari, founded by Selim, has been restored. Within Stambul are 3 or 4 smaller ones for infantry, one for cavalry at Dolma Baghsheh, two for artillery at Top-hanâh, and a handsome edifice on the hill beyond Pera. These establishments are exceedingly well worth visiting, and permission is easily obtained from the officer on duty. Nothing can form a more pleasing sight than the commodious well-ventilated apartments for the use of the soldiers, and the order and regularity observable throughout. In all the great Barracks there are Schools where young men are prepared for the military service. In addition to the numerous seminaries attached to the mosques, various other institutions have been founded by Government. The Military Col-

lege, which occupies the hill above Dolma Baghsheh, is one of the most important of these institutions. 300 students are lodged, fed, and instructed gratuitously for the army. Many of the professors are Europeans, and European languages are taught there.

*The Military Hospital* is one of the most remarkable of the Turkish institutions. It is situated on a hillock on the W. side of Stambul, called Maltapesa, where, according to tradition, Mahomed placed his cannon, when directed against the city, in the last siege. The establishment is admirably regulated; the different wards are clean and well ventilated. The laboratory and the kitchen are as well organized as any in France or England. The medical men are of different nations, and speak French and Italian fluently.

*The Plague Hospital* is an establishment which has been unoccupied as such for many years, for the establishment of quarantines has kept out that pestilence since the year 1838. The building is now used as a general hospital.

*The Dogs of Constantinople* are amongst its wonders: these animals are not the property of any individual, but supported by all. Their litters are never destroyed, and they were in former times the only scavengers of the city. They feed upon the offal from butchers' shops, private houses, carcasses of animals, and they may be constantly seen prowling along the edge of the water in search of any headless trunks that may be washed ashore. This has furnished Lord Byron with a fine passage in the *Siege of Corinth*:—

And he saw the lean dogs beneath the wall  
Hold o'er the dead their carnival,  
Gorging and growling o'er carcass and limb :  
They were too busy to bark at him !  
From a Tartar's skull they had stripp'd the  
flesh

As ye peel the fig when the fruit is fresh :  
And their white tusks crunch'd o'er the  
whiter skull,  
As it slipp'd through their jaws when their  
edge grew dull,

As they lazily mumbled the bones of the dead,  
When they scarce could rise from the spot  
where they fed :  
So well had they broken a lingering fast  
With those who had fallen for that night's repast.

These dogs are never domesticated within private dwellings: mosques, and their enclosures, are carefully guarded, lest they should be polluted by them, and they are moreover esteemed susceptible of plague. Each belongs to a district of his own. The most rigid police is observed by them; and should a vagrant dog invade his neighbour's territory, the whole posse immediately assail him.

N. B. Should the traveller be disposed to carry away with him an artistic memento of the picturesque beauties of Constantinople, he could not do better than inquire for the house of *Sig. P'reziosi*, who is a remarkably talented painter in water-colours. His collection of views, groups of figures, and costumes, is as rich as it is accurate, and a selection from it will be found amply worth the price it may cost. His larger landscapes, which are generally painted to order, are really splendid, and by no means overcharged.

## THE EUROPEAN SHORE OF THE BOSPHORUS.\*

a. *Funduklu*—b. *Dolmabagdsheh*—c. *Beshiktash*—d. *Orta-köi*—e. *Kurultsimeh*—f. *Annaud-köi*—g. *Bebek*—h. *Roumili Hissar*—i. *Balta-liman*—j. *Emirgian*—k. *Stenia*—l. *Yeni-köi*—m. *Kalender*—n. *Therapia*—o. *Kefeli-köi*—p. *Buyukderch*—q. *Buydesh-köi*—r. *Belgrade*—s. *Sariyari*—t. *Roumili Kavack*—u. *Buyuk-liman*—v. *Karibjeh*—w. *Fanaraki*—x. *Kilia*.

The European with the Asian shore  
Sprinkled with palaces; the ocean stream  
Here and there studded with a seventy-four;  
Sophia's cupola with golden gleam;  
The cypress-groves; Olympus high and hoar;  
The twelve isles, and the more than I could dream,  
Far less describe, present the very view  
Which charm'd the charming Mary Montagu.

\* In December, 1853, the fortifications on the Bosphorus stood as follows:—

*Number of Guns mounted on the different Ports and Batteries along the Bosphorus, between Constantinople and the Black Sea.*

Length of European side, 19½ miles.

|                                     | Guns. |
|-------------------------------------|-------|
| Between Tophans and Roumili Hissar  | 32    |
| Between Roumili Hissar and Therapia | 18    |
| At Kirech Bournoe                   | 18    |
| At Mezar Bournoe                    | 8     |
| At Yeni Mabell                      | 25    |
| At Roumili Kavack                   | 33    |
| At Kurnus Eve                       | 37    |
| At Karibjeh                         | 42    |
| At Papas Bournoe                    | 9     |
| At Roumili Fanar                    | 3     |
| At Roumili Kalesci                  | 36    |

261

Length of Asiatic side, 24 miles.

|                                      |    |
|--------------------------------------|----|
| Between Scutari and Giant's Mountain | 48 |
| At Yoasha Fort                       | 56 |
| At Anatoli Kavack                    | 46 |
| At Fil Bournoe                       | 13 |
| At Fort Polras                       | 34 |
| At Rivas Fort                        | 33 |

235

|                     |     |
|---------------------|-----|
| Total, Asiatic side | 233 |
| " European side     | 251 |

486

Total cannon . . . . . 486

With the foregoing there are 17 cannons for throwing large stone-shot.

The forts that line the Bosphorus have been described as in a most defenceless and deplorable condition, having been neglected during peace; but they are, on the contrary, in a very good state, as will be seen by the following statement, which has been made

out at my request by a military man of experience, who has inspected the whole line of fortifications on the Bosphorus:—The defences of the Bosphorus consist in batteries of from 6 to 10 guns each, and in forts built on both sides of the stream, on the narrowest points of the canal, and so situated as to sustain a cross fire. The batteries are placed on the most southern portion of the Bosphorus, beginning a little above Constantinople, on both the European and Asiatic side, and are continued all along, until beyond the bay of Buyukdere. There the batteries cease, and the forts commence. At Boamilli Kavack, on the European coast, there are 2 forts, one with 28, and the other with 45 pieces of artillery. On the Asiatic side there are 2 other forts, the one at Justa, the other at Anatoli Kavack, the former carrying 45, and the latter 30 guns; they are situated opposite to the 2 forts on the European side. The Bosphorus is at this point not more than 1200 metres in width, and is defended by about 180 pieces of artillery, mostly 36-pounders, besides heavy fixed guns. This portion of the Bosphorus could not be passed by a fleet, or even by steamers, in less than 20 minutes or half an hour. Four other forts defend the passage for the distance of about 3 miles, to the entrance of the Black Sea. At Buyuk-Liman and Kandsche, on the European side, and at Fil Bournoe and Polras, on the Asiatic side, they have together about 100 guns, and the stream is at this point about 2600 metres wide. They are almost as great an obstacle to the passage of the Bosphorus as the preceding forts. At the mouth of the Black Sea there are 2 other forts, each furnished with from 20 to 30 pieces of heavy artillery. They command the entrance of the Bosphorus. On the coast of the Black Sea there are 2 other fortresses, at Kilia and at Rivas. These latter have been constructed so as to impede the landing of troops

Nothing can exceed the beauty of the scenery along the banks of the Bosphorus, which deserve to occupy the attention of the traveller for weeks and months. Proceeding from village to village, we shall describe each locality along the European shore to the Cyanean rocks at the mouth of the Black Sea, then cross over to Asia, following the Asiatic coast from place to place back to Skutari. This extraordinary channel, connecting the Pontus and the Propontis (the Euxine and the Sea of Marmora), forms in its windings a chain of 7 lakes. According to the laws of all estuaries, these 7 windings are indicated by 7 promontories, forming as many corresponding bays on the opposite shore, in the same manner as, on the other hand, 7 bays on the European side correspond with 7 promontories on the Asiatic. Seven currents in different directions follow the windings of the shore. Each has a counter-current, whereby the water, driven with violence into the separate bays, thence flows upwards in an opposite direction in the other half of the channel. The first promontory on the European side is that of *Top-hanlı* (Metopon), which at the same time closes the harbour and commences the Bosphorus. The next we come to is *Orta Kōi*, or *Dostdar burası*, is the third; *Rumili Hisar*, at the narrowest part of the Bosphorus, the fourth; *Yeni Kōi*, the fifth; *Rumili Kavaç*, at the upper strait of the Bosphorus, the sixth; and lastly, the promontory of the *Lighthouses*, at the mouth, the seventh.

On examining the map, it will be found that these 7 European promontories have as many corresponding bays on the Asiatic side, and that, with the 7 bays on the European

troops for an attack upon the preceding forts, which have, however, towers and blockhouses on the heights commanding the situation. All the above-named forts are well armed, strongly garrisoned, and furnished with excellent artillery, and the soldiers are daily exercised at the guns.—Morn. Caron, Dec.

side, the following 7 promontories on the Asiatic side correspond: the first, that of *Skutari*; the second, *Kandilli*; the third, *Kundıjı*; the fourth, the point of land of *Ünur Kōi* (opposite Therapia); the fifth, the foot of the *Giant's Mountain*; the sixth, *Anatoli Kavaç*, at the upper strait of the Bosphorus; the seventh, the promontory of the *Asiatic Lighthouse*, at the mouth of the Bosphorus. The 7 great bays on the European side are, first, the bay of *Dolmabahçeh*, the greatest indenture of the shore, which from Top-hanlı curves inwards as far as *Orta Kōi*; the second, the bay of *Kuru Tashesmet*; third, that of *Bebek*. Much larger than these 3 bays, lying in the lower half of the Bosphorus, are the 4 following ones in the upper part, viz. fourth, *Balata-liman*; fifth, the bay of *Buyukderek*, the largest of all, since it receives and turns round the whole volume of the first current of the Bosphorus from its mouth. The Asiatic bays are, first, that of *Tekneli Kōi*, corresponding with the promontory of *Orta Kōi*; second, the mouth of *Gökler*, opposite *Rumili Hisar*; third, *Tahibuli*, corresponding with the promontory of *Yeni Kōi*; fourth, *Hunkiar Skelesi*, i. e. the sultan's landing-place; fifth, the harbour of *Anatoli Kavaç* (the ancient *Hieros*); sixth and seventh, the 2 harbours of *Ketschili liman* and *Poiras liman*.

a. *Funduklu*.—This suburb may be considered a continuation of *Top-hanlı*. The name is derived from *Funduk*, which has the double meaning of a hazel-nut and a large inn. On the shore there formerly stood an altar of Ajax and the temple of Ptolemy Philadelphos, to whom the Byzantines paid divine honours.

b. *Dolmabahçeh* means the *Bear-garden*, or filled-up garden, and is the first imperial palace on this side the Bosphorus, which was subsequently united with the adjoining summer palace of *Beshiktash*. The new building is the first palace built of stone by the Sultans. It can be seen by application to the overseer of the works, as

it is not yet completed. The style is Bastard Corinthian, and not in the best taste, and the interior offers little to admire, being made up of small rooms, with low ceilings gaudily painted, stucco columns, and cupolas of stained glass, throwing down a blaze of light. The two words, *Kabatash*, i. e. the rough stone, and *Beshiktash*, the cradle stone, undoubtedly refer to the celebrated *Petra Thermatis*, noticed by Dionysius, in his description of the Bosphorus, as a rock distinguished for its form. Opposite to this rock the merchant-ships are generally moored, whilst higher up, towards *Beshiktash*, the ships of war lie at anchor previous to sailing from Constantinople. This is the rock whose roadstead was formerly called *Pentecontoricon*, that is, the roadstead of the 50-oared ships, because here Taurus, the Scythian, on his way to Crete, anchored with his 50-oared vessels. Close to *Kabatash*, on the shore, is the mosque of Auni Effendi, and further up, immediately before Dolmabaghdsheh, is the monument of Khaireddin (Barbarossa), the great Turkish naval hero; it is not conspicuous from the sea, like the tumulus of Achilles and the tomb of Themistocles, and being little known is found with difficulty.

Nothing can be more picturesquely beautiful than this simple monument, covered with moss and ivy, on the shore of the rendezvous of the fleets with which Khaireddin covered the sea. Destitute of the inscriptions which are so frequently lavished on Turkish tombs, it commemorates the name of the mighty hero in the midst of the roaring waves of tempestuous times, and the howling of revolutionary winds. Barbarossa's name was the terror of the Christian fleets, and Khaireddin's memory will live until the latest hour of the Ottoman sway. His tomb addresses the ships of the Archipelago, cleaving the waves of the Bosphorus, in the words of Archytas to the mariner:—

*Quanquam festivas non est mora longa,  
libeat  
Infecto ter pulvere curras.*

c. *Beshiktash*.—Close to the garden and the garden-palace of Dolmabaghdsheh are the gardens and summer palace of *Beshiktash*, which has ever been the most cherished residence of the Ottoman Sultans in the fine season. This preference it owes to its lovely situation between 2 romantic valleys, and to the enchanting prospect as well from the shore as from the heights rising behind the palace. The valleys are public walks, and as such, as almost everywhere in Turkey, are consecrated by tombs as places of pilgrimage; but the gardens of the summer palaces are closed from the intrusion and view of strangers by high walls, whilst at Dolmabaghdsheh, at least the kitchen-garden, which is close to the shore, is visible and accessible through the railings. The beauty of the gardens enclosed behind the walls may be imagined from the towering cypresses rising above them; and the richness of their vegetation is betrayed by the luxuriance of the creepers which spread their foliage over the naked stone, entirely clothing the inner wall, and forming on the outside a complete frame-work of verdure. Its greatest beauty is in the spring, when its numerous fruit-gardens are covered with a mantle of flowers. Hence the walk from *Dolmabaghdsheh* to *Beshiktash* is never so lovely as in the 8 days of the fullest blossom, in which the whole neighbourhood is a living commentary on all the Oriental spring festivals and vernal poems. This palace was erected in 1679. In those early days, as now, it was customary for the Imperial fleet, before setting sail, to anchor between *Beshiktash* and *Kabatash*, and to salute the Imperial Palace. From that period the departure of the Sultan from the winter palace in the Seraglio to the summer palace at *Beshiktash* has been a standing record in the history of the empire,

as probably the departure of the ancient Persian monarchs from Babylon to Hamadan and Suss was a leading subject of notice in the annals of the Persian monarchy. The convent of the *Mevlevi*, close to the sea, is one of the most beautiful and most frequented spots in the neighbourhood of Constantinople. Near this is the second convent of *Iahia Effendi*, a pious man to whom Sultan Murad III. erected a monument, which is frequented every Wednesday by crowds of pedestrians from the city. This tomb of *Iahia Effendi* and the above-mentioned monument of *Khaireddin* are amongst the most deserving objects of the traveller's attention. The Greek name of *Beshiktash* was formerly *Dipdokion*, or the double column. It was here that a portion of the Venetian fleet landed, which besieged Constantinople under the command of *Dandolo*, whilst his galleys anchored opposite to *Skutari*. Here, also, and not at *Balta-liman*, *Mahomed II.* ordered the flat boats and flat ships which he had prepared to be transported by land to the end of the harbour of Constantinople. Here, opposite to *Eyuh*, they were launched; so that, to the astonishment of the besieged, the harbour was suddenly covered with a hostile fleet. The passage in *Ducos* which decides on this spot is as follows:—"He ordered a road to be made through the valleys lying at the back of Galata to the end of the horned bay (the harbour), opposite to *Kosmion*, *Eyub*. They levelled the road as much as they could, and, when they had placed 80 galleys of 50 and 30 oars on rollers, he ordered their sails to be hoisted, and the ships to be drawn over the dry land from the passage to the mouth of the harbour in the Keratic Bay, which was immediately carried into execution."

Beyond *Beshiktash*, and between it and *Ortaköi*, is situated the palace of *Tshergen*, the ordinary residence

of the Sultan. This splendid building is the most striking feature of the Lower Bosphorus, and though, as usual, a near view may dissipate any illusion created by its lofty marble columns and flights of stairs, which support and lead up to an unsubstantial wooden structure, differing only in size from the generality of Turkish marine villas, it is still an attractive and beautiful object from its harmony with the surrounding scenery, its vast extent—having a long sea-front of more than 200 yards—and its bright white colour shining out in brilliant contrast with the deep blue of the Bosphorus. It was built by Sultan *Mahmoud*, but he died without having enjoyed it long.

*Ortaköi*, or Centre Village, is the next village. It is large and populous, but dirty and unpicturesque, being built at the mouth of a valley which is intersected by a dry ravine, forming—as is always the case under such circumstances in Turkey—an open sewer for the village, stagnant in the dry, and more offensive still in the wet season. Besides a large Christian population, it numbers many Jews among its inhabitants. There is no particular object of attraction here. On the N. side of its little port a large mosque is being erected, and the most wealthy of the Armenian bankers has just finished a sumptuous residence near it.

On the summit of the hill behind *Ortaköi* is situated another palace of the Sultan, called *Yıldız*, or "Star," kiosk, and until her death occupied by the Sultan *Valideh*, or mother of the Sultan. It is surrounded by high white walls, forming a conspicuous landmark for all the neighbouring country. To the rt. of this a good carriage-road joins the main road from Pera to *Buyukdereh*, at no great distance; that to the L leads back to Pera by the Military School and Artillery Barracks, traversing first the beautiful valley of

Flamur, or the Linne Tree, so called from a pleasure-ground, laid out in the usual Turkish style of terraces on the steep slope of the hill, planted with that kind of trees, and adorned with fountains and gaily carved and painted slabs. It is a favourite resort of all classes of the people on their respective holidays, and those who wish to see groups of Turkish women may here do so to advantage, should the earliness or lateness of the season render more comprehensive observations at the Sweet Waters impracticable. In the bottom of the valley is another kiosk of the Sultan's, much frequented by him in spring. A wild path leads up the valley, through a rocky ravine, and to the highway to Buyukdereh, meeting it at a guardhouse where a white stone obelisk marks the junction of several roads. This makes a nice walk from Pera, by the great burial-ground, and back as described, for those who can go so far. It is in all about 5 m. The half of it might also be done by water.

Beyond Ortaköi the Bosphorus makes a sudden bend to the l., forming a cape called Dofterdar Burnou, off which a heavy sea and current run during strong northerly winds. Upon this point is situated a large villa, of a pale green colour, which the Sultan has given to his brother-in-law, Mehemet Ali Pasha. A little further on is a still more handsome palace, painted yellow, with Oriental colonnades, also given by the Sultan to the same Pasha. It was formerly occupied by the late Eema Sultan, sister of Sultan Mahmud, whose name lives in Stambul tradition as the heroine of many a tragical adventure; and a low arch is still shown, whence dead bodies were often seen to float from the palace into the Bosphorus.

c. Kuru Teheesh.—Under this designation are comprised the great village of this name, and all the buildings on the shore which lie between the 2 promontories of Dofterdar Burnou Turkey.

and Akiauli Buruni. Here stood a laurel-tree, said to have been planted by Medea on landing at this spot with Jason on his return from Colchis. On his voyage thither he had landed below at Beshik-tash, which on that account was called *Vicus Jasonicus*. The hill nearest to the laurel of Medea was called the Berry of Isis, and is probably the projecting point of land on which the village of Kura Teheesh itself begins. This place was formerly called Estias, Anaplius, or also *Vicus Michaelicus*, from the celebrated ch. of the archangel Michael, which Constantine the Great here erected in his honour, and which the emperor Justinian renewed. The ch. of the archangel Michael at Anaplius was particularly remarkable in the fifth century for the *Stylites*. Symeon, and after him Daniel the Styliste, were here adored by the people whilst standing on pillars, as Cedrenus circumstantially details in the following words:—“In these days the great Symeon, who was called from the pillar the *Stylite*, ascended the column, in order to withdraw from the crowd of those who wished to touch his clothes, which were made of the skins of beasts. At first he ordered the pillar to be made 6 yards high, shortly afterwards, however, to be increased to 12, 22, and 36 yards. I conclude that this mode of life could not have been possible without Divine direction for the advantage of the idle. When the Lord ordered Iaaiah to go naked and barefoot, and commanded Jeremiah to prophesy, girded only with a sash, and frequently with wooden and iron bells round his neck; when he ordered Hosea to take to himself a wicked woman, and still to love the adulteress; when he ordered Ezekiel to lie 40 days on his right side and 150 days on his left, to make a hole in the wall and then to flee, to surrender himself up a prisoner, to sharpen the sword, to shave his head, and to part his hair

in four divisions,—in the same manner as the Lord of worlds ordered all these things, in order that those who did not obey the word might be attracted by the singularity of the spectacle, of which the novelty offered a pledge of the propagation of the doctrine; so did this great light of Symeon, placed as it were on a candle, spread everywhere its rays, so that Iberians, Armenians, and Persians, daily came and allowed themselves to be baptized.” After Symeon Styliste, Daniel the Styliste acceded the column, and stood upon it until the fourth year of the reign of Leo the Great, that is to say, not less than 28 years.

*f. Arnaūdköi*, the village of the Albanians, lies beyond Kuru Tchesmeh, at the point of the rocky promontory which here shuts in the Bosphorus within its narrowest breadth, and therefore produces the strongest current in the channel. This is properly the peninsula of Estias. Here stood the ch. of St. Theodora, in which, under Alexius, the son of Manuel Comnenus, the conspiracy against the Sebastokrator was entered into. Such is the strength and danger of the current at this spot, that the rowers are obliged to give up their work, and to seize the rope which is thrown to them in order to draw the boat up the stream. When several boats come together, there is imminent danger of their being dashed to pieces by the force of the stream, or driven on the bank. In stormy weather the voyage is dangerous; and frequently those who inhabit the country-houses situated in the upper part of the channel are compelled to abandon their trip commenced in fair weather and with a calm sea, and to finish the rest of their journey on horseback or on foot, if they do not prefer the steamers to the *kayik*. The fountain on the shore, founded by the comptroller of Sultan Murad IV., is the only indication of Moslem taste at Arnaūdköi, inasmuch as this vil-

lage, as its name implies, was originally an Albanian colony, inhabited chiefly by Albanians, Greeks, and Jews. The roadway upon the promontory is lined with shops and stalls fronting the sea, above which rise broken terraces frequented by crowds of Greek women on Sundays and holidays, who sit in groups enjoying the fine weather and the stir and animation of *kayika* tracked along the shore. The northern side of this cape has many fine villas, the finest of which belongs to Ahmed Fethi Pasha, another brother-in-law of the Sultan. On the Greek festival of the Epiphany (18th January N.S.) a strange sight may be witnessed here. A vast crowd of Greeks of both sexes assemblies on the promontory, regardless of the most pitiless storm or heaviest snow. An archbishop comes forward holding a crucifix, which he blesses, and then throws into the sea. Numerous bold divers eagerly plunge into the rushing current after the sacred relic, and the fortunate survivor of the fierce submarine struggle of waves and men receives an ample reward, as well in hard cash as in acquired sanctity of character, both of them sufficient inducements with a money-loving and fanatical people to outweigh their habitual dislike of cold water applied externally.

*g. Bobet*.—The lovely situation of this bay, which is entirely surrounded amphitheatrically by the barren shore, soon attracted the attention of the Ottoman sultans; and Selim I. hastened to build here a kiosk as a summer residence. In 1725 the whole bank, from the country-house of Hasean Khalif to the rocky harbour immediately under Rumili Hissar, was bought up, and a palace, bath, and mosque constructed, under the title of *Hünaiyat*, i. e. the Imperial Palace. Two other buildings equally deserve the attention of the traveller—the biscuit manufactory for the fleet, and the Kiosk of the Conferences.

It is impossible to imagine a hall of conference more gracefully situated than this, which is placed in one of the most beautiful bays of the Bosphorus, on the site or in the neighbourhood of the ancient temple of Diana Dictynna. Several English merchants and American missionaries now live at Bebek. There is a school belonging to Americans, as also a French college under the direction of Lazarists.

We now arrive at one of the most picturesque parts of the Bosphorus, where the continuous line of street is for the first time broken, since leaving Top-hanéh, by a romantic cemetery, situated on a bold rocky promontory, and crowned with a dense grove of cypress and pine. Along its craggy sides slope the winding walls of the Rumili Hissar, whose massive towers and fantastic shape, rising high from the surrounding wood, and with here and there a gaily painted but rickety house nestling under its buttresses, defy adequate description with the pen. This is the narrowest part of the stream, which rushes past with such extreme violence as to obtain and deserve the name of Sheitan Akindi-si, or "the Devil's Current" (erroneously given by M. von Hammer to the Arnatüköi current). Trackers (*yadekdji*) are here indispensable for all boats during northerly winds, and they receive half a piastre each. A tradition is connected with the name of the Devil's Current. A sultana is said to have ordered a Christian ch. in the neighbouring Greek village of Neochori to be pulled down immediately, when she met a great number of the inhabitants going to divine worship in it. On her return, her *kayik* was seized by this current and upset, the sultana being the only one drowned.

*h. Rumili Hissar (the Castle of Rumelia).*—The building of this important fortress in the narrowest part of the Bosphorus was the im-

mediate preliminary to the conquest of Constantinople by the Ottomans. Mahomed I. had already, in the reign of Manuel Palæologus, built the castle of Anatolia on the opposite side of the channel, and Mahomed II. erected this building in 1451, i. e. two years before the conquest of Constantinople, to the great terror of the trembling emperor. In vain did the latter lay before the barbarian, through an embassy, all the grounds which the newly-concluded peace furnished him with. Mahomed dismissed the envoy with the answer, "that he was by no means to be compared with his ancestors; that what they had been unable to effect he could rapidly and easily execute; that what they did not choose to do he intended to do; that the next ambassador who should be sent to him should be flayed alive." Mahomed had, in the beginning of the winter, driven together a thousand masons and a thousand lime-burners, and before the spring, the burnt lime from the opposite coast, the necessary supply of wood from Nicomedia and Heraclea on the Euxine, had been collected by the time he himself arrived from Adrianople, to determine with accuracy the plan and the site of the new fortress. In the harbour of *Sosthenios* (now Sdequa), at the spot called *Phonias*, i. e. the echo (so called from the loud roaring of the waves), he traced the foundations conformably to the ludicrous idea that the circuit of the walls ought to imitate the Arabic letters of the word Mahomed, the name of the prophet. Thus a tower came to stand in the place where, in the Arabic writing, the M (Mim) forms a ring; and the whole received the irregular and most senseless shape ever given to a fortress. To 3 of his generals, *Khalil Pasha*, *Tshakan*, and *Saritsa*, he assigned the building of the 3 great towers, which, at first sight, gave to the castle the appearance of a perfect triangle.

To each of the 1000 masons was assigned the task of building 2 yards, and 1000 workmen were associated with their labours, besides the enormous multitude who brought together stones, lime, and tiles, collected by the judges from all the districts of Anatolia. On this occasion the pillars and altars of Christian churches were applied to the building of the walls, viz. those of the Asiatic ch. of the archangel Michael, which was opposite to the European ch. at Anapius (*Kuru Thesmeh*). Mahomed called the castle *Bogas Kezen*, i. e. cutter of the canal. The castle was finished in 3 months, the walls being 30 ft. thick, and high in proportion. On the tower built by Khalil Pasha enormous guns were raised, which threw stone balls of more than 6 cwt.; and Firus Aga was raised to the command of the castle with 400 picked men, with the injunction to demand a toll from every passing ship. Although there is no doubt that at the foot of this promontory, as the narrowest part of the Bosphorus, Mandrocles of Samos built the celebrated bridge over which Darius led the Persian armies to Scythia, still must the site of this bridge be looked for, not in a straight line between Rumili Hissar and Anatoli Hissar, where the force of the current could not have supported the bridge, but a little higher up, where the sea is more tranquil, viz. in the direction of Rumili Hissar, towards the opposite village of Korfus Baghdjessi, immediately above Anatoli Hissar. On the promontory of Hermeson itself (where stands the castle of Rumelia) stood the rock cut into the form of a throne, on which Darius sat and contemplated the march of his army from Asia to Europe: this rock was called the Throne of Darius, and close to it stood the celebrated column on which the description of the passage was engraved in Assyrian and Greek letters. These interesting remains

may possibly be discovered some day, if the now dismantled fort should ever be pulled down.

i. *Balta-liman* (i. e. port or bay of the Battle-axe).—The promontory of Hermeson divides the bays of Bebek and Balta-liman, and towers by its height above many others, although it is not so high as that of Defterdar Buruni.

At Balta-liman is the villa of the eminent statesman and reformer Redshid Pasha, which has lately been purchased by the Sultan and presented to his daughter Fatimah, who is betrothed to Redshid's son. Here were signed the Commercial Treaty of 1838, the Treaty of the Five Powers in 1841, and the Convention of 1849 relative to the Danubian Principalities.

The cape, on which are situated this village and the castle, gradually rises to a lofty height about  $\frac{1}{2}$  of a m. from the shore, which is called Shehidler (the place of martyrs), from a turbet or tomb in the grove. This is a favourite ride from Pera, and picnicking ground for the foreign residents on the Bosphorus.

j. *Emirgian*.—The shore here curves into a small bay beautifully planted with cypress-trees, whence the spot was formerly called *Kyparode*, or the cypress grove.

k. *Stena*.—The fairest, largest, and most remarkable harbour of the whole Bosphorus, a bay formed by nature for building and preserving ships, and celebrated on this account from the remotest times as the scene of numerous sea-fights and nautical enterprises. It bore amongst the Byzantines the triple name of *Stenos*, *Leothenius*, and *Sosthenius*. The first name it derived from the neighbouring narrows of the Bosphorus; the second, from the planter from Megara, Leosthenes; the third, from the Argonauts, who, out of gratitude for their being saved from the hands of the oppressor Amycus, dedicated a temple of safety. After Amycus, the King of the Bebryces, who ruled

at the foot of the Giant's Mountain on the opposite side of the Bosphorus, had forcibly refused the Argonauts a further passage, they ran into the woody bay of Stenia, where, encouraged by the heavenly apparition of a genius with eagles' wings, they recommenced the struggle with Amycus; and in memory of their victory dedicated the temple (Sosthenio) with the statue of the heavenly face. Constantine the Great, who found here the temple and the statue of a winged genius, converted the former into a convent, and the winged genius, who appeared as a saviour to the Argonauts, into the archangel Michael, as the commander of the heavenly hosts. When the barbarians pressed onwards to the capital of the sinking empire of Byzantium, their fleets more than once appeared in the Bosphorus, where Stenia became their resting-place. Two centuries later, in 712, the Bulgarians occupied Stenia, and carried their incursions as far as the golden gate. In 921 they burned the imperial palace at Stenia, and 20 years afterwards the town was destroyed with fire by the Russians, who left not a vestige of its former edifices. A pretty walk or ride leads up the valley from hence to the Mashlak, a new village on the hills. There is also a beautiful walk over the ridge, by Khoosref Pasha's estate and the wood, to Balta-liman; and a short cut leads to the rt. by the vineyard of the Logothete Aristuchi to Therapia.

*i. Yeni Köi.*—This village has a considerable Greek and Armenian population, some of whom are rich and have handsome country houses on the sea-shore. It is the first place on the Bosphorus where Christians enjoy this privilege. The heights behind it, especially where clothed with vineyards and pine-trees, offer pretty walks.

*m. Kalender.*—Such is the name of the next small picturesque embosomed bay, which is the rendezvous of all the lovers of fishing from the neigh-

bouring villages. As the sea here is always tranquil and still, and therefore favourable to navigation, this romantic little bay was called by the Byzantines the bay of the quiet sea. The Sultan has a small kiosk here. It may be interesting to know that this was the scene of the first of that long series of diplomatic triumphs which have distinguished Lord Stratford de Redcliffe; he having been closeted here for 16 consecutive hours with the Turkish ministers in 1812, arranging the terms of the treaty of Bucharest.

*n. Therapia.*—There are 2 very tolerable hotels at Therapia, the best of which is the *Hôtel d'Angleterre*, where board and lodging cost 50 piastres a day. The bay of Therapia forms a large, beautiful, and safe harbour, only inferior to that of Stenia. To the S. it is shut in by a range of hills which separate it from the small bight of Kalender, and to the N. by an ordinary cape. It was formerly called *Pharmacia*, from the poison which Medea, when in pursuit of Jason, here threw on the Thracian coast. The euphony of the Greeks changed the poison into health. Therapia deserves its name from the salubrity of the air; for the cooling winds blowing directly from the Black Sea here temper the heat of the summer, and render it one of the most charming residences on the whole of the Bosphorus. Hence Therapia is also the favourite haunt of the Greeks, whose princely families had here their summer palaces. That which formerly belonged to Prince Ypsilanti was presented by the Porte to the French embassy, which, as well as that of England, has always chosen Therapia as its residence. The princely palace of the Soutzo family has fallen into the hands of the Sultan, who has made a small summer palace of it with a richly-wooded park. The grounds formerly belonging to Prince Mavroyeni, who is mentioned in Hope's *Anastasius*, are very picturesque; the

house is not remarkable. He was beheaded for building a ch., which was pulled down, and its ruins may still be seen. The harbour of Therapia, like that of Stenia, has been often the theatre of the sea-fights of maritime powers, and especially between the Genoese and Venetians. It was the place of retreat chosen by Nicolo Pisani, after having fought during the 13th and 14th of February, 1352, with the enemy and the storms at Stenia. The bight of Therapia is the outlet of a pleasing valley leading to an agreeable cool spring, whence it is called the valley of the cool fountain. As it is the residence of some Frank merchants, and possesses several habitable country houses, there is no spot on the Bosphorus better adapted to be the headquarters of the traveller from the middle of April to October. Next to the beautiful gardens of the French palace, one of the prettiest spots is the terrace of the garden of M. Zohrab, looking immediately down upon the port. The village contains a pop. of 3000, nearly all Greeks. There are several very pretty walks in the neighbourhood of Therapia. The best time to spend a few days here is in May or June, when in the soft twilight of a calm evening one can wander about amongst cypress and pine-trees with the glassy Bosphorus spread out beneath, and in the words of the witty Bon Gaultier Aytoun,—

“ Hear the balbil sing,  
As it trills its throat to the first full note  
That anthems the flowery spring.”

If one wishes to realise the oft-sung charms of an Eastern night under its most favourable aspect. Want of space alone prevents our dilating upon the beauty of Therapia, were it indeed possible to do justice to it by any description.

*o. Kefeli Aşlı.* — The rocky shore which immediately succeeds to Therapia was formerly called the key of the Euxine, because it is here that

the first view is obtained of the mouth of the Bosphorus and the Black Sea. The end of these rocks is the small point of *Kireçburnu*, i. e. the chalk promontory, where an Agiasma, or holy fountain, dedicated to St. Euphemia, and shaded by plantains, affords a graceful resort, and an interesting open view of the Black Sea. The spot is much frequented by those who are fond of water-parties, and especially during the fig-season.

*v. Buyukdereh.* — The summer residence of the greater portion of the Christian embassies is so called from the great valley which stretches 3 m. inland, as a continuation of the deep bay, as far as the wooded heights which crown the aqueduct of Bagh-shéh Kœi. The beautiful bay was formerly called Bath Kolpos, or the deep bay. The “Great Valley” is not less resorted to as a promenade than the cemetery at Pera. In the lower part of this beautiful meadow is the most splendid group of trees on the Bosphorus, consisting of 7 plane-trees, which together form the *Seven Brothers*, *Yedi-Kardasi*. The tradition, that Godfrey of Bonillon was here encamped with his army of crusaders in 1096, is not alluded to by any of the historians of the crusades; nor is it very probable that the crusaders, who crossed over to Chalcedon from *Koswidion*, or the palace at the end of the harbour of Constantinople, should have come this way. The village of Buyukdereh consists of a lower and upper village. In the former are the houses of the Greeks, Armenians, and a few Turks; and in the latter the summer residences and gardens of the European ambassadors. Amongst these, the most distinguished by the regularity of its architecture, and its lovely situation, is the Russian palace. The garden of Baron Hübch, of Grossthal (he chose his title from the name of the scene which his garden adorns), which was laid out before that of the Russian embassy,

deserves also to be visited. These palaces and summer residences stretch along the beautiful quay which forms the delightful promenade of the inhabitants of Buyukdereh. On fine moonlight nights, when the dark blue sky mingles with the deep blue of the Bosphorus, and the twinkling of the stars with the phosphoric illumination of the sea; when kayiks full of Greek singers and guitar-players glide with their tones along the banks, and the balmy air of the night wafts the softest melodies over the waters; when the silence of the listeners is interrupted by soft whispers, *tenuique sub noctem susurri*, the quay of Buyukdereh merits the enthusiasm with which its admirers are wont to proclaim its praises. Two large hotels offer good accommodation, and there is a large new coffee-house, which is illuminated in the evening and provided with bands of music, at the landing-place where the steamers stop.

The walks and rides about Buyukdereh are numerous and beautiful, and it is the best base of operations for the traveller who is desirous of visiting the forest of Belgrade, its reservoirs and aqueducts, the wilds of the Upper Bosphorus, the Giant's Mountains, the Genoese Castle, and the lovely valleys of Hunkiar-Skelessi and Beikos. No one, therefore, visiting the capital between May and November, who can afford the time, should omit to spend a week or more here. Those who cannot stay so long may still find means of visiting any one of these places by spending a night at the Hôtel du Croissant, at Buyukdereh, and making an excursion on the next day before returning by the steamer to Constantinople in the afternoon. The Valley of the Roses, Kesteneh Suyu (the fountain of the chestnut-trees), or Kireth Burun (Limestone Point), would make a delightful object for a walk, if an hour or two should remain unemployed. At the latter shady place the Englishman

on his travels, who has, after his country's fashion, cut and carved himself into immortality on every bench in Europe, may here find himself outwitted by a travelling shawl-merchant of Isphahan, who has carved a piece of doggrel poetry, in the beautiful Persian character, round the bark of the largest of the trees. The lines convey the sentiment of the writer's perishable mortality, while the letters written would remain. From Kesteneh Suyu one can return to Buyukdereh through the garden of the Russian Embassy, when leave is obtained at the gate, and a beautiful view will be enjoyed in the descent from the hill. The Valley of the Roses is seen on the way to Kesteneh Suyu. The ride along the shore towards the N. is very fine, and, if extended to Domusdereh, a village on the Black Sea, Belgrade might be seen partially on the way back; that is, the forest is crossed, and it is the principal charm of that village. This ride is not less than 25 m.

*q. Baghdshéh Kóï*.—We now turn, for the first time, from the sea-shore into the interior, to notice two villages in particular, which are frequently visited by the Europeans residing at Buyukdereh, who sometimes make them their country residence. These two villages are *Baghdshéh Kóï* and *Belgrade*. The former is situated on the summit of the range of hills to which the long and narrowing valley of Buyukdereh ascends, at about 3 m. distance from the sea. The foreground is formed of picturesque plantains and cypresses, and the new aqueduct of Sultan Mahmoud I. closes in the valley. One of the best points for enjoying the beautiful prospect is immediately under the great arch, through which the road from Buyukdereh ascends to *Baghdshéh Kóï*. One stands, as it were, under the gate of a wall, which might here enclose a Persian paradise; for within this water-bearing arched

wall there are lawns and forests, which appear to form a park; but on turning towards the sea, the eye wanders along the windings of the great, beautiful, richly clothed, and well-watered valley beyond, towards the banks of the Bosphorus, whose opposite shores gracefully close in the prospect. On the one side are seen the flags of the vessels sailing along the channel; on the other, arabas, or chariots drawn by oxen, conveying parties of pleasure along the hills. The Aqueduct, built by Sultan Mahmoud in 1732, supplies the suburbs of Pera, Galata, and Beshiktash with water, and is a grand hydraulic work, worthy to rival those of the Byzantine emperors; nay, it may be said that Sultan Mahmoud I. deserves higher praise than Suleiman the Great, since the latter only restored or enlarged the aqueducts of the Byzantine emperors, whilst the former commenced a grand work of his own, in order to supply the harbour opposite the town. The work consists, 1st, of two *Bends*, or dammed-up valleys, in which the water is collected as in a great reservoir (one of these bends bears the name of Sultan *Mahmoud*, the other that of his mother, the *Valideh*); 2ndly, of the walled aqueduct of 21 arches, 40 yds. broad, and 560 yds. long, of the 2 *takrim*, or magazines, dividing the water just before the entrance of Pera and the burying-grounds, one built by *Mahmoud I.*, the other by *Selim III.*: finally, of a double range of water-columns erected on the road, in order to increase the force of the water. Of these, 4 stand behind each other on the height of *Levend tahsili*, half-way between Pera and Buyukdereh, and 2 others near the latter place, at the mouth of a narrow defile.

r. *Belgrade*.—3 m. further in the interior lies the village of Belgrade, in the middle of a forest of 15 or 18 m. in circumference. On the preservation of these woods depends the supply of the great reservoir;

and the corporation of the water-suppliers is charged with the double care of cleaning the bends and preserving the woods. The forest of Belgrade, the only one in the neighbourhood of Constantinople, on the Thracian side of the Bosphorus, is therefore, in the fullest sense, a sacred grove, whose trees are never touched by the axe, and whose springs are not allowed to dry up. In the time of the Byzantines the place was called *Petra*; and the reservoir built here by Andronicus Comnenus in the hollow between 2 hills is one of the bends, between which lies the village of Belgrade. Besides these 2 great reservoirs, of which one is distinguished as the "Great Bend," there are on both sides of it 2 small bends; of which the one on the rt. is called *Pashadereh*. The water of these 4 great bends flows in a combined stream to the Bashhavuz, or great cistern of Pyrgos, first built by Andronicus Comnenus, which is at present called after Sultan *Osman II.* To the westward of Belgrade, and to the N. of the bend of the valley of *Pashadereh*, is the Bend of *Aiat*, in the valley of *Echadeddin*. This is the newest of all; having been built in 1766, under the reign of *Mustafa III.*, in order to furnish a plentiful supply to the cistern. The water of this bend flows westward from Pyrgos to the cistern, and runs in 2 aqueducts, one of which is called the long aqueduct, over 2 valleys, and then again under ground. The waters of the *Bends of Belgrade* and *Aiat*, which meet at the Bashhavuz, continue thence in one stream towards the city, crossing again over 2 valleys, one by means of the great aqueduct called the aqueduct of *Justinian*, the second by a smaller one. The whole arrangement, therefore, of the aqueducts of *Boghdishk Koi* and *Belgrade* consists of 7 bends and as many aqueducts visible above ground. The 7 bends are the 2 great ones of Belgrade; then the 2

small ones, of which one is called *Pasbadereh*; the Bend of *Aïrat*, and the 2 Bends of *Bughdsheh Kœi*. The 7 aqueducts are, the 2 curved ones on the road from Belgrade to Pyrgos; the 2 great ones on the road from the Bend of *Aïrat* to the cistern of Pyrgos; the 2 aqueducts which carry the water thence to the city, one of which is the aqueduct of Justinian; and, lastly, that of *Baghdsheh Kœi*.

Besides the importance which the village of Belgrade derives from its aqueducts and reservoirs, it is remarkable for possessing the loveliest walks on the whole of the Thracian side of the Bosphorus; whilst the thick woods remind the northern European of his paternal groves. There is here, however, no forest entirely composed of beeches. These, with birches, oaks, plane-trees, the ilex and the pine, the elm and the poplar, interweave their branches and their foliage in the fairest days of spring, forming a favourite resort for Franks, Greeks, and Armenians. The latter, not contented with passing here their Sundays and holidays, spend weeks together in the spring in the uninterrupted enjoyment of the happiest indolence, giving to the spot the name of *Defi-gham*, i. e. care-dispeller; and, indeed, a more delightful sans-souci cannot be imagined than the wood-crowned lawns of Belgrade. The beautiful village fountain has long since been celebrated in the letters of Lady Mary Wortley Montagu, who made this her summer residence; and the house which she occupied is still shown by the villagers. Formerly several of the European envoys lived at Belgrade, as well as at Therapia and Buyukdereh, during the fine season; but as fevers prevail at the end of the summer, in consequence of the damp from the water, Buyukdereh and Therapia have been preferred, for their ever pure and wholesome temperature. Of late, European families have spent only the begin-

ning of summer at Belgrade, and the end of it at Buyukdereh. He who wishes to pass 6 months of the finest season in the most beautiful environs of Constantinople will pass the spring in the beginning of May at the Princes' Islands, spend the following month at Belgrade, breathe, during the summer months, the cool sea-air on the banks of the Bosphorus, repair again in the autumn to the milder climate of the Princes' Islands, and pass the winter in the city.

*a. Sariyari.*—We must now return again from the interior to the sea-shore, and continue our walk along it to the mouth of the Bosphorus. The point of land with which the great bay of Buyukdereh terminates to the N. is called *Mesar Burnu*, or the *Cape of Tombs*, from the grove of tombs of Sariyari situated on the other side of it. Sariyari means the yellow spot; an appellation which appears at first sight to be appropriate, on account of the colour of the rocks; or from the numerous rocks of iron-stone and quartz mixed with sulphur. The village is principally inhabited by fishermen, skippers, inn-keepers, and gardeners. The fruit-gardens are particularly famous for their cherries. Murad IV., on visiting here the garden of a certain Solak, exclaimed, “I, the servant of the two noblest harems (of Mecca and Medina), possess no such garden as this!” In ancient times the point of Mesar Burnu was called *Simas*, and the bay of Sariyari, *Sclerinas*. On the promontory of Simas stood a statue of Venus Meretricia, to which the sailors were particularly supposed to offer sacrifices. At the end of the valley of Sariyari a walk leads to the spring of Kestanessa, or the Chestnut Water, which is considered as inferior only to that of Tshamlidja.

*b. Rumili Kavak.*—The promontory immediately beyond Sariyari was in ancient times called *Amilton*. At the foot of it is the new battery of *Deli Tzilas*, which, together with the op-

posite battery of *Yuska*, was built in 1794 by the French engineer Monnier. The other side of the promontory of Amilton is the castle of Rumili Kawak, which, as well as the opposite fortress of *Anitoli Kawa*, was built by Sultan Murad IV., to protect the Bosphorus from the incursions of the Cossacks. Jason, after having offered sacrifices on the Asiatic side to the 12 great gods, erected on the European shore an altar to Cybele, as he had already done on the mountain of Dindymos or Cyscius, and at the mouth of the Phasis. In the time of the Byzantines the 2 castles which defended the straits of the Bosphorus were situated on the summits of the 2 opposite mountains, and bound to them by walls which ran straight down the mountain to the shore. The strait itself was, in time of need, closed by a great chain, which stretched from one shore to the other, and thus the line of defence went from mountain to mountain, stretched like a rope, inasmuch as the 2 castles were connected by the walls with the dams, and with each other by means of the chain across. These castles, of which the Asiatic one is tolerably preserved, but the European one only visible in the ruins of the walls, are at present known under the name of the Genoese castles. In reality, the Asiatic castle did belong in the last days of the Byzantine empire to the Genoese, who levied the toll of the Bosphorus. The next narrow valley after the mound of Mauros Molos leads to a spring, over which, in the time of Gyllius, there stood the chapel of the Holy Maria of the Chestnut Spring. On the top of the height to which this defile leads stands a large ancient round tower, which Dionysius called *Turris Timae*, and which formerly served as a watch-tower. This was the old Pharos, from which torches were held up at night, whose light, placed in a straight line with those at the mouth of the Bosphorus,

saved the ships navigating the Black Sea from being wrecked on the Cyanean rocks or the Thracian coast. The ancient inhabitants, a barbarous and cruel people, used often to light fires in the most dangerous places in order to embarrass the mariners, who took them for the lighthouse, and who, after suffering shipwreck, were robbed of their cargoes. This crime was more particularly indulged in by the inhabitants of the coast of *Salmydessus*, now called *Midir*.

*n. Buyuk Liman.*—Beyond the defile of Mauros Molos there is no further path along the shore, which rises in precipitous rocks from the sea; but the road ascends the summit, and continues at the top of the cliff. Where the rocks terminate in a promontory the curve of the land forms a harbour, called the great harbour of *Buyuk Liman*, formerly the harbour of the Ephesians. This is the first port on this side for the ships running in from the Black Sea, whose long heavy swell fully justifies the lines of Byron,—

“There's not a sea the traveller o'er pokes in,  
Throws up more dangerous breakers than  
the Euxine.”

*v. Karibjet.*—This promontory, which closes the harbour of *Buyuk Liman*, is called *Tuzlumjik*, i. e. the *Stony*, on account of the singularly wild, barren, and inhospitable shore, as far as the point enclosed within the fortress of *Karibjet*, erected for the defence of the mouth of the Bosphorus. This mass of rock was formerly called *Gypopolis*, i. e. the Vulture town. Here was the fabled court of King Phineas, where he entertained the Argonauts, who defended him from his troublesome guests the Harpies.

*w. Fener Kōi*, i. e. the village of the Lighthouse, lies at the extreme point of the European side of the Bosphorus. Opposite to it are the Cyanean rocks, or *Symplegades*, through which Jason steered the Ar-

gonauts with no less good fortune than danger. They were called the *Cyaneum*, i. e. the bluish rocks, from their colour, and the *Symplegades*, i. e. the rocks striking together. The story of their mobility probably arose from their appearing or disappearing when the sea was high and stormy, being hardly 6 ft. above the level of the water. Jason, who sailed to capture the golden fleece, or (to rescue historical truth from the garb of poetic fable) to obtain the precious sheep's wool of Colchis, dared, and happily performed, the dangerous passage, after having followed the advice of the good king Phineas, not to make the attempt until he had previously sent out a dove. The *Dove* was probably the name of a small craft, of a similar description to that which the Turks make use of at the present day, bearing the name of another bird, *Kirlandji*, i. e. the *Swallow*, and was sent forward to examine the dangerous passage. When the poet relates that the vessel, by the separation of the Symplegades, happily passed through, but lost a portion of its tail, which the islands, striking together, caught hold of and jammed, the meaning is no other than that the ship, hastening onward, was injured by a rock in the stern, and lost its rudder. The dove, as the herald of the deluges of Noah and Deucalion, was quite as appropriate a name for a small boat of passage as that of the swallow, which is esteemed both in the East and in the West as an omen of fortune and safety. The Symplegades are the termination of our rambles

on the western bank of the Bosphorus. The pedestal of a column, which rises on this fine pointed mass of rock, and appears to have been an altar erected by the Romans to Apollo, was formerly as falsely termed the Pillar of Pompey by travellers as that of Alexandria. In the same manner travellers have called the maiden tower opposite Skutari the tower of Leander, and that on the heights above Maurus Molos the tower of Ovid, although Leander and Ovid have most innocently been invested with such paternal honours. Probably here stood the enormous goblet which Pausanias dedicated at the mouth of the Bosphorus, and of which Herodotus saw a portion on the banks of the Hyginus, 6 in. thick of bronze, and holding 600 amphorae.

*x. Kilia.*—Previous to quitting the European side of the Bosphorus, it may be well to point out the villages of *Yerli Koi*, *Demirdj Koi*, and *Domusdereh*, the boar valley, at the termination of which, towards the sea, are to be seen some thick layers of lignite. At length the fortress of *Kilia*, in a bay of the Euxine, is the outwork which guards the European side of the Bosphorus, as that of *Rize* guards the opposite shore of Asia. The bay itself is a famous fishing station. The next place after Kilia on the shore of the Black Sea is *Derkos*, the ancient *Derkon*, or *Deneiton*, a day's journey from Constantinople. Between Derkon and Selymbria (*Silivri*) was the great Anastasian Wall, intended to protect the capital against the attacks of the barbarians.

## ASIATIC SHORE OF THE BOSPHORUS.

a. *Riva* (*Fortress*) — b. *Poiras* — c. *Filburun* — d. *Anatoli Kawak* — e. *Giant's Mountain* — f. *Hunkiar Skelessi* — g. *Beikos* — h. *Akkaba* — i. *Sekdereh* — j. *Sultania* — k. *Injir-köi* — l. *Tshibaklu* — m. *Kandlija* — n. *Anatoli Hisar* — o. *Kandilli* — p. *Kulleh Bagdzessi* — q. *Tahenghelli-köi* — r. *Begler-bey* — s. *Istavros* — t. *Khuszkhunjik* — u. *Skutari* — v. *Bulgurlu* — w. *Cadi-köi* (*Chalcedon*).

a. The fortress of *Riva* lies on the Asiatic coast of the Euxine, on the river of the same name, which takes its rise at the distance of a couple of hours in the interior, close to the village of Abdular. The beauty of this small river has been frequently celebrated by poets and geographers. On the other extremity of the small bay of *Riva* is the rock of *Kromion*, i.e. the onion-shaped, formerly called "Colone." This rock was formerly separated from the shore, but is now united to it by the accumulation of sand.

We next arrive at the Cape of *Yum Burun*, which, jutting out into the sea, is the most exposed to the fury of the waves. This cape was in ancient times called *Ancryman*, or the Anchor-Cape, from the anchor which Jason took from hence, and left behind on the Phasis. This is one of the many anchors of Jason with which tradition has illustrated several places. The stone anchor which the Argonauts took with them from Cyricus they brought back with them to Artaköi. Thenceforward the Anchor-Cape became a holy shrine; and, singular enough, the Byzantines made a saint out of the anchor of the Argo; so that the bay, bounded by the Anchor-Cape, is at present called the bay of the holy Sideros, i.e. of the holy anchor. Next to this, on the other side of Cape *Yum Burun*, is the bight of *Kabakos*, in which are 2 grottos, one 12 ft. broad, 14 ft. deep, and 20 ft. high; the other, and larger one, 72 ft. broad, 69 ft. deep,

and 40 ft. high. In this bay were some rocks, each of which, even in the days of Gyllius, had a separate name, but which are at present covered by the water. These were supposed by some of the older travellers to be the Cyanean rocks.

*Fanaraki* is so called from the light-house which points out to the navigators of the Euxine the mouth of the Bosphorus.

b. *Poiras* (a corruption of Boreas, as exposed to the N. wind).—This fortress is opposite to the European fortress of Karibje, and was built at the same period.

c. *Filburun*; or the Elephant Cape.

d. *Anatoli Kawak*, immediately opposite the European fort (Rumili Kawak), at the narrowest part of the Bosphorus, which used to be called the "sacred opening." At this cape the Bithynian mountain chain of Olympus projects like the Thracian chain of Mount Haemus on the opposite shore; and one may say that the 2 mountains here shake hands under the water. The parallel of the natural situation and artificial fortification, which we have hitherto traced from the mouth of the Bosphorus, becomes here still more palpable; in the same manner as the Byzantines fortified themselves on the European side on the heights, and the Ottomans on the shore, so did they likewise here; only the Genoese castle is, for the most part, preserved, whilst the Byzantine mountain fortress on the other side has been partly destroyed by the conquerors, partly by time. In ancient

times the place was called *Fanum*, or *Hieron*, from the temple of the 12 gods, to whom, first of all, the Argive *Thryges*, and then Jason, on his return from Colchis, dedicated altars and instituted sacrifices. The 12 gods were *Jupiter* and *Juno* (the male and female symbols of the air); *Vulcan* and *Vesta* (the male and female principle of fire); *Neptune* and *Venus* (the male and female divinity of water); *Ceres* and *Mars* (the male and female divinity of the earth); *Apollo* and *Diana* (the great and little light of heaven); *Minerva* and *Mercury* (the gods of thought and persuasion, of art and commerce, of scientific and peaceful exchange). Besides the altars of the 12 gods, we find the temple of Zeus and Poseidon, frequently alluded to by the ancient writers, as standing on this side of the strait, whilst the temple of Serapis and Cybele stood opposite. Probably this was one and the same temple in which stood the altars of the above-mentioned 12 great gods. The straits of Hieron, or the mouth of the Bosphorus, as it was called, were celebrated in history from the earliest times, as the nearest point of approach between Asia and Europe, and as the real outpost of the Bosphorus, to secure its shores against the attacks of northern barbarians, or to levy a toll on passing vessels. Before Constantine, in the year 248, the Heruli appeared before Byzantium with a fleet of 500 boats, and invested Chrysopolis (Skutari), whence, after an unsuccessful sea-fight, they were compelled to retire to Hieron. At the same period the Goths had here passed over from Europe to Asia, and ravaged Bithynia as far as the walls of Nicomedia. Odenatus, as commander of the East, pursued them to Heraclea on the Euxine. In 865 the Russians appeared for the first time in the Bosphorus, and advanced with a fleet as far as Hieron. They again appeared in 941, in the 28th year of the reign of the Emperor Romanus, when they

burned Stenia, the Greek fleet, and Hieron. With 10,000 swift sailing vessels (Dromites) they made for Constantinople, when Theophanes, the patrician, attacked them with his fleet at Hieron and drove them back. By its position, Hieron was the natural place for levying the duties, which every vessel sailing in and out of the Euxine was bound here to pay. These offices were called *commercialia*; whence the Turkish word *Gumruk*, which means custom-house. The custom-house of the Bosphorus was at Hieron, as that of the Hellespont was at *Abydos*. The Empress Irene diminished these 2 duties in the 4th year of her reign. When the Genoese began, from the suburb of Constantinople, to threaten the emperor in his palace, and to aspire to the dominion of the sea, they were particularly ambitious of getting possession of Hieron, in order to become masters of the straits and the duties. In the 14th century they had obtained possession both of Hieron and Seropion, i. e. of the 2 toll-offices on the Asiatic and European sides of the Bosphorus; and thence the construction of the 2 Genoese castles, still visible in their ruins on the opposite heights, at the extreme base of Hæmus and Olympus. In order to dispute with them their possession of the Bosphorus, there appeared, in 1350, 33 Venetian galleys. The straits of Hieron now became the frequent scene of Genoese and Byzantine contest. In subsequent times, when the Turks threatened the gates of the capital, the Byzantine garrison was encamped at Hieron, to prevent the passage of the Turks. From the ruins of the ancient temple Justinian built a church, dedicated to the Archangel Michael, which stood, therefore, exactly opposite that of Kataskepa. To this day are to be seen on the walls of the old castle the arms of Genoa and Byzantium, which attest the ancient dominion of

the Greeks and Italians. The inhabitants of the castle itself are a colony of quiet people, who live on agriculture, and intermarry amongst themselves, but of whose religious opinions nothing certain is known.

e. *The Giant's Mountain* is the name given by all European travellers to this the highest hill on the shores of the Bosphorus, almost exactly opposite Buyukdereh; whilst it is called by the Turks *İnsa tughı*; i. e. *the Mountain of Joshua*, because the giant's grave on the top of the mountain is, according to the Moslem legend, the grave of Joshua. The classical story is that this is the tomb of Amycus, king of the Bebryces, who challenged all who landed to a trial of strength with the cestus, in the use of which he excelled, and was killed by Pollux, who accepted the challenge on the return of the Argonauts from their Colchian expedition. The foot of the mountain diverges into 2 capes; the northern of which is called *Madjar burnı*, i. e. the *Cape of the Hungarians*; the southern *Mesar burnı*, the *Cape of the Tombs*. Between both is a small bay, exactly opposite Buyukdereh, in which is the village of *Umur Köy*. The batteries erected at the foot of the first cape, like the opposite ones of *Doli talırı*, are the work of the French engineer Monnier; they are called the batteries of Joshua. Thus Jupiter Urius and Joshua continue to live, according to Turkish tradition, close to each other on the shores of the Bosphorus. Above the battery of Joshua are to be seen the ruins of the ch. of St. Pantaleon, which was entirely rebuilt by Justinian. The giant's grave on the top of the mountain, which is guarded by 2 dervishes, is now called the grave of Joshua, formerly the bed of Herakles. No other reason can be assigned for the Turks giving it such a name, but that Joshua, during the battle of the Israelites, stood upon a mountain to pray that the sun might stand still, and victory attend his arms. The Turks say that Joshua the son of

Nun was wont to lave his feet in the Bosphorus while sitting on the height. The height of this mountain is 180 French metres. The rock is of chalk, which is broken and burned at the foot of it. The above-mentioned grave is 20 ft. long and 5 ft. broad, enclosed within a framework of stone, planted with flowers and bushes. On the latter are suspended shreds of torn linen and pieces of worn-out clothes, which Turkish superstition hangs up, not merely here but at every shrine, as a sort of votive offering against fevers or other diseases, in the belief that, as these shreds are aired, the disease will quit the body of the wearer whose person is clothed in the remainder of the dress. The traveller should not omit to ascend the Giant's Mountain for the sake of the beautiful prospect.

f. *Haskır Şehesi*, "the landing-place of the Manslayer" (i. e. the Sultan), is situated at the extremity of one of the most beautiful valleys on the Asiatic side of the Bosphorus, and has consequently been at every period a favourite resort of the Sultans. Mahomed II. erected here a kiosk, which, from his having received here the news of the taking of Tokat, he called after that name. After Mahomed the Conqueror, Saleiman the Great built here a summer palace, which fell, however, into decay in 1746, but was rebuilt by Sultan Mahmood I. in all its splendour, with springs, fountains, cisterns, and park sofas. But all this splendour has since disappeared, and the ruins of it are scarcely visible. In their stead Sultan Selim III. constructed a paper-mill in the foreground, which, if its produce were equal to the beauty of the building, would make the finest paper in the world. Everything is of marble; the saloon is large and light; and the whole might be taken for a palace of the fairies rather than a paper manufactory. In the same manner Ahmed III. erected a paper-mill at Kiogadkhaneh, animating the stillness of Nature with the sound

of active industry. Both of these manufactories were built in the lowest valleys in the neighbourhood of Constantinople; both the Sultans favoured the art of printing, which the former introduced, and the latter restored: but the production of paper and printing do not appear to be of lucky augury for Ottoman Sultans; for both the founder of the paper manufactory and the introducer of printing lost their thrones and lives in popular revolts. On a small height projecting into the sea a palace of red and white marble is now being built by the Pasha of Egypt as a present to the Sultan. It is small, but the position is fine. In ancient times the promontory of Madjar burun was called *Argyronium*, that of Mesar burun, *Actorechon*, and the bay of Hunkiar Skelessi, *Maukoporis*. The valley, and the giant's mountain which rises at the extremity, however, derive their deepest interest from being the scene of the encampment of the Russian army in 1833, and of the signature of the celebrated treaty of Hunkiar Skelessi, signed on the 26th of June, 1833, a treaty whereby, "in case of need," to be estimated by the Russian ambassador, Turkey bound herself to close the Dardanelles against foreign fleets. This stipulation was for the term of 10 years, which has now expired. The importance of this treaty to the interests of England and France may be estimated by the remonstrances of both those powers conveyed to the cabinet of St. Petersburg.

*g. Beikos.*—This large Turkish village lies at the mouth of the valley, in the bay formerly called the bay of Amycus, and in the harbour of the Raving Laurel (*Portus laurus insane*). In the time of the Argonauts, Amycus, the king of the Bebryces, here held his court and his ox-stalls, and this was the scene of his contest with Pollux, in which he fell. His monument was erected here, and planted with a laurel-tree, which became afterwards celebrated by the singular

quality of its leaves producing, on the part of those who broke them off and carried them, involuntary exclamations of insult, giving rise to quarrels and strife. The bay of Beikos was formerly celebrated for its sword-fish, which of late years have entirely disappeared from the Bosphorus.

*h. Akbaba.*—*i. Sekedereh.*—From Beikos there is a lovely walk of 2 h. inland to the 2 villages of Akbaba and Sekedereh, situated in a romantic valley. The former is particularly celebrated for its cherries and chestnuts, on which account it is resorted to in the season by numerous pedestrians. Akbaba is a good hour's walk from Beikos, and Sekedereh is  $\frac{1}{2}$  an h. further inland. The latter is famous for a chalybeate spring whose waters are celebrated far and near. Hence the walk may be continued further inland to the foot of the Bithynian chain, to the village of *Arnould Köi*, the Albanian village, and *Boschare*, the ice-house. The stream of *Tereskiti* flows into the sea to the rt. of the valley of Tokat. The vale of Akbaba will remind the traveller conversant with the beauties of Vienna of the lonely valleys behind the Kahlenberg, from Dornbach to Mauerbach, whilst its rich marble fountain recalls that of Schönbrunn.

*j. Sultania.*—The bay which succeeds to Beikos and the village amphitheatrically placed in its centre is so called from a garden planted here by Bajazet II. When, under Sultan Murad III., the commander of his army in Persia, Usdemir Oghli Osman Pasha, had captured the towns of Gendoché, Shirwan, Shambachi, in Armenia, and Tabreez, the capital of Azerbaijan, he sent the windows, doors, and furniture of the palaces which he had captured and destroyed to the Sultan, who made use of these trophies in the construction of a summer palace, which was ornamented entirely in the Persian taste, and took its name of Sultania from one of the most beautiful towns of Azerbaijan. At

present no remains exist of this palace, which has been replaced by a modern edifice built by a Reis Effendi.

*k. Injir Köi*, the "fig village," comes next. It derives its name from the excellence of the figs growing here, as well as in the neighbourhood of Sultania. Among the fig-trees near the latter is an extraordinary lusus nature, in the form of a group consisting of 2 cypresses and 2 fig-trees intertwined, the fig-tree extending its fruit-bearing twigs from the midst of the cypresses, whilst a portion of the trunks of the cypresses is enclosed within that of the fig-tree.

*l. Taşdoku*, the next village, was celebrated in the fifth century for the great convent of the sleepless (*Asar-i-İmam*), founded by the Abbot Alexander. This convent was distinguished from every other by the circumstance that the choristers did not sing at the 4 stated hours of prayer, but continued to pray and sing uninterruptedly day and night.

*m. Kandixa*, the "bloody village." Nothing can exceed the beauty of this village, and its amphitheatre of hanging gardens, as seen from a kayak, at the distance of 20 or 30 yards from the kiosks, which rise abruptly out of the water, with their terraces jutting out into the purple stream, whose glassy surface reflects each mosque and minaret and fountain above.

*n. Anatoli Hisar*. — Immediately opposite to Rumili Hisar rises this fortress as the Asiatic defence of the narrowest part of the Bosphorus. It was built by Mahomed II. before the one on the European side, and received the name of Guzel Hisar, i. e. the beautiful castle. It was subsequently dreaded, under the name of the Black Tower, from the number of prisoners who died here of ill-treatment and torture. Close to the suburb of the village, on the S. side of the castle, flows the small river Göksu, i. e. the heavenly water, at the mouth of which rises the Imperial

Kiosk, built by Sultan Mahmood, and restored by Selim. The beautiful valley which winds upwards from its mouth, and is traversed by the abovementioned rivulet, is called "the valley of the heavenly water," and is undoubtedly the most lovely scene on the Bosphorus or in the East. As such, it is celebrated by the poet Malheni, who gives it the preference over the 4 most beautiful spots in Asia, viz. the splendid plain of Damascus (called Guta), the beautiful meadows of Obolla near Busorah, the plain of Sogd, and the fine valley of Schaab Bewan in southern Persia.

*o. Kandilli*. — In the same manner as the last-mentioned valley surpasses in beauty every valley of the Bosphorus, so does the village of Kandilli, built above and below the following promontory, excel every other on the European and Asiatic side in the loveliness of its site and in the purity of its air. Its ancient name was *Çayırlı*, or the "stream-girt," from the violent current which, driven across from the opposite promontory of the "Devil's Current," beats directly against Kandilli. The houses on the heights command the loveliest views on the Bosphorus, embracing at the same time both the upper and lower mouths of the channel, the Black Sea, and the Sea of Marmora. Kandilli means "gifted with lanterns," and hardly any spot so well deserves the name; for it seems suspended in the vault of heaven like a beacon of beauty to the earth, sending its rays of light wide around, over the heights and depths of the European and Asiatic shores. Many a traveller has described with enthusiasm the walks along the Bosphorus, and attempted to represent in words the picture of the magic lantern which both its shores present in many-coloured variety; but few Europeans have admired the beautiful panoramic view of the Bosphorus from this magic lantern of Kandilli, and no one has yet attempted to paint from this spot the double union of nature and art, of

grandeur and grace, of the majestic and beautiful, which the Bosphorus here offers to the eye. Vain is the attempt to describe the separate or collective beauties of hills and dales, of heights and bays, of meadows and springs, of dark cypress groves and light rosebeds, of roaring currents and lisping springs, of golden kiosks and marble fountains—this confusion of flag-bearing masts and towering minarets, of cupolas floating in air, and kayiks cleaving the waves, of currents and counter-currents, of mountains and lakes, through which the mariner, at each new turn of the shore, finds himself transported to a new sea encircled by magic banks. This succession of the 7 magic caldrons, in each of which, as in that of Medea, ancient nature appears restored to her youth and in new graces, is beheld from the magic lantern of Kandilli. In the corner of a kiosk, with his back to one of its columns, the traveller looks down on one side on the dark Euxine, and on the other on the gay Sea of Marmora, without moving his body, and simply turning his head to the rt. and l. The land and the sea, Asia and Europe, appear together before him in the bond of tranquil beauty; and from this spot the eye is master of 2 continents and 2 seas, whilst resting simultaneously on the Thracian and Bithynian shores, the Cyanean rocks and the Islands of the Blest.

*p. Kulleh baghdessi*, i. e. the garden of the tower, exactly opposite Kurutshesmeh, derives its name, like the above-mentioned village of Tashibuklu, from an historical legend. Sultan Selim I., incensed against his son Suleiman, ordered the Bostangi Bashi to strangle him. The latter, however, at the risk of his life, saved that of the prince, by confining him for 3 years in this spot. It was only after the return of Selim from Egypt, when he repented of his cruel order, and the want of children fell heavily on his heart, that the Bostangi Bashi agreeably surprised him by the an-

nouncement of his having disobeyed it. When Sultan Suleiman came to the throne he changed the tower into a beautiful garden with fountains and springs, and planted one of the largest and oldest cypresses with his own hand. Formerly the ch. of the archangel Michael stood here, exactly opposite to the one on the European side at Kurutshesmeh. As the archangel Michael was revered as the leader of the heavenly hosts, to him was confided the special guardianship of the straits and fortresses which defended the Bosphorus. Hence the churches dedicated to him at Anspius, Hieron, Rumili Kawak, Anatoli Kawak, Kurutshesmeh, and Kulleh baghdessi. This place is vernacularly called *Kulleli*, which name should therefore be used with boatmen. Its most conspicuous feature is a large cavalry barrack built in the usual modern-Turkish style on the water's edge. Half-way up the hill, behind Kulleli, is a beautiful kiosk of the Sultan, embowered in a pleasant grove. The traveller may be enabled to recognise it by the figures of birds over the gateway. A most lovely walk leads from Kulleli to Kandilli, sloping up towards the l. and winding along the side of a lofty hill crowned with another of the Sultan's kiosks, and at each turn of the path commanding new and beautiful views of the Bosphorus.

*q. Tshengelli Kōi*, the "hook village," from the old iron anchor-hook which Mahomed II. here found on the shore. The imperial garden on the shore was the scene of the bloody executions of Murad IV.

*r. Beglerbey* is exactly opposite Orta Kōi, and has only in recent times been raised to its present state of prosperity. Under the Byzantine emperors it was distinguished by the magnitude and splendour of its edifices. In the time of Gyllius it was called *Chrysokeramos*, from a ch. covered with golden tiles. Under the reign of Sultan Mahmoud it received the name of *Ferruck* sea, i. e. "joy

increasing," probably in imitation of the celebrated garden of *Dilkusha*, the "heart opening," constructed by Tamerlane at Herat.

a. *Istavros*, opposite to Beshiktash, attracted by its proximity and beauty the early attention of the Sultans; and Ahmed I. built here a mosque and a royal garden in 1613.

t. *Kuzghunjak*, immediately after Istavros, and close to Skutari. It received its name from Kuzghun Baba, a Turkish saint who lived in the time of Mahomed II. In the name of the small adjoining port of Eukus limani (Oxhaven), the original name of the Bosphorus (Oxford), as regards its meaning, has been preserved. With the village of Kuzghunjik, or rather with the neighbouring cape of Chrysopolis, the straits of the Bosphorus terminate; for the sea on the other side is already called the Propontis, or the Sea of Marmora.

In casting a glance over the spots on both sides of the Bosphorus which we have just wandered over and described, we find that the Asiatic shore has been the more favoured and beloved residence of the Ottoman Sultans than the Western and European shore, along which the Greeks and Franks have preferred constructing their summer residences. The number of imperial gardens is greater on the Asiatic than on the European side, for, whilst between Top-hanlı and Ru-nili Hissar there are only 4 palaces of the Sultan (at Dolmabahçeh, Beshiktash, Dostfordarburnu, and Bebek), and, higher up, only 2 (the villas of Kalender and Therapis), we find twice as many in Asia. Opposite to the 4 we have mentioned are the summer palaces and gardens of *Istavros*, *Beylerbeyi*, *Tshengelli Kisi*, *Kulich baghdessi*, and *Kandilli*. Then follows the Valley of the Heavenly Water, irrigated by the 2 rivulets *Göle Su*, i.e. the heavenly water, and *Kutsuhuk Su*, the little water. Higher up follow the imperial gardens and villas

of *Kanlıja*, *Tshibakla*, *Sultania*, *Boikos*, and *Tukat*, or *Hunkiar Skelessi*.

#### u. SKUTARI AND ITS ENVIRONS.

This, the largest of the suburbs of Constantinople, forms a town of itself, built, like Constantinople and Rome, on seven low hills. It was constructed in the earliest times of the great Persian monarchy, and it is more probable that it received the ancient name of *Chrysopolis*, or the golden town, from being the spot where the Persian tribute was collected, than from Chryses, the son of Chryseis and Agamemnon, who, fleeing from Agisthus, the murderer of his father, and from Clytemnestra, here fell ill and died, and was buried. Its oriental name of *Ustadar* is Persian, and is as old as the town itself; for *Ustadar* means in Persian a courier who conveys the royal orders from station to station, so that they may be forwarded by estafette or a change of couriers. Skutari therefore was, in the remotest periods, what it is to this day, the post-station for Asiatic couriers, the great rendezvous of all the caravans proceeding from Europe, and the spot whence all travellers from Constantinople to the East commence their journeys. The promontory with which the Asiatic coast here closes the Bosphorus, and where the Sea of Marmora begins, was called Bosphorus, i.e. the Ox-ford, from the passage across of Io, changed into a cow, who swam over from the opposite promontory of the Acropolis (*Serai Burası*), and here first reposed. Here also stood the 3 colossal statues, 16 yards high, which the Byzantines erected to the Athenians, in gratitude for their liberation from the attack of Philip the Lacedæmonian. The second promontory of Skutari, which lies to the S., on the shores of the Sea of Marmora, and surrounds the ancient and at present half-ruined harbour of the town, was called, in the time of the Byzantines, *Hieron*. At

Chrysopolis, Xenophon and the Greek auxiliaries whom he had brought back from the campaign against Cyrus halted for 7 days, during which the soldiers disposed of their booty. In his history of Greece he alludes to Chrysopolis as having been surrounded with walls by the Attic commanders, who levied here the toll of a tenth on the vessels and goods passing by from the Euxine.

Skutari has 8 mosques, 5 of which were founded by Sultanas and 3 by Sultans. The *Mosque of the Sultan Valideh*, or Sultan mother, enjoys the privilege of being illuminated during the nights of the Ramazan, in the same manner as the Imperial mosques of Ahmed, Suleiman, and the Sultan Valideh at Constantinople. The circles of the lamps are called *Mahije*, i.e. moon circles, inasmuch as they represent as many moons suspended on the minarets.

Sultan Suleiman, who built the *Mosque of Ibrityani* (the mosque of the Can), first endowed here a kitchen for the poor (*Imaret*), where they each received 2 meals a-day, in the morning and evening, a basin of soup and a roll. Strangers receive the same, and food for each of their horses, for 3 days (the customary limit of Eastern hospitable welcome). This excellent example was imitated by the old Sultan Valideh, who erected westward of her mosque a kitchen for the poor, and two khans for travellers. She was followed by the dowager Valideh, who endowed an alms-kitchen, in which the poor received, besides the daily soup, a pilaff on the Friday. The last Sultan Valideh, the mother of Murad III. and Mahomed III., followed in the footsteps of her predecessors by building imarets also. The sixth of these is attached to the mosque of Mahmoud Effendi.

*Baths*.—The best baths at Skutari are the *Sultan Hanami*, in the market-place, the bath of the *Koossem Sultan*, besides several others in private houses.

*Convents*.—The most remarkable of these is that of the *Rufai*, or howling dervishes. Their devotional exercises begin with an ordinary prayer, with the sole difference that, instead of the customary carpet, they spread a lamb-skin, on which they kneel and sit. After the customary prayer (*Namas*), recited 5 times every day by every Moslem, they seat themselves in a circle, and pray the *Fatha*, i.e. the first sura of the Koran, which is followed by many sacred ejaculations, such as, "Blessings on our prophet, the lord of messengers, and on his family and his companions; blessings also on Abraham and his family and his companions!" These formulae are recited slowly, in a monotonous voice, not unlike the Catholic choruses. After this is over they all stand up in a circle, and begin slowly the profession of faith, "*La ilah illah-lah*," which they divide into the 6 syllables *la-i-lah i-l-la-lah*. Whilst pronouncing the first syllable they bow themselves forwards; at the second they raise themselves up again; and, at the third, they bend themselves backwards: this motion is repeated at the 3 following syllables, or they change the direction of the bowing, by inclining the body at the first syllable to the rt., standing erect again at the second, and bending at the third to the l., repeating the motion at the other syllables. This chorus begins slowly, and continues with greater rapidity, so that the motion always keeps the same pace with the song, or rather with the cry: the motion soon becomes so quick that the singer is obliged to pronounce two syllables in one bend, and, as the rapidity of the latter increases, to unite the two syllables in one, so that one soon hears a wild cry of *ll* and *luh*, in which the form of the belief *La-ilah-illah-lah* is dissolved. The quicker the motion in three-quarter time, the greater the fury of the movement, which continues in a dance of orgies, for which no small power of lungs is required.

During this bellowing chorus 2 singers with melodious voice sing passages out of the *Borda* (the celebrated poem in praise of the prophet), or out of other poems in praise of the great Sheikh Abdul, Kadir Gilan, or Seid Ahmed Rufai. This quiet music sounds like the chime of bells amidst the roaring of the winds and the thunderstorm. The signal of the highest degree of the quickest movement is when the Sheikh begins to stamp. They then all bend themselves like possessed; one hears but the single sound *lah* echoed forth from this whirlpool of swallowed syllables, which is now and then interrupted by an outcry of *ah!* When the movement goes backwards and forwards, they accentuate the syllables in the following manner: *lā i lāh il lāh*, the first and second, and the fourth and fifth, being pronounced with extraordinary rapidity, so that they can scarcely be heard; the third and sixth, however, conveying the slowly and long-pronounced tone. If the movement is sideways, the prayer is pronounced as an iambic of 3 feet. *lā i lāh il lāh lāh*. In the beginning, when it is sung slowly, the whole is easily intelligible, but, as it continues, it would be impossible to divine what this one-syllable howl can mean, had it not been witnessed from the first. A few years back, at that part of the ceremony where the chorus, with the arms extended over each other's shoulders, bow in three-quarter time backwards and forwards, or sideways, in and out, some other of the dervishes used to perform the feats of incombustibility. They took red-hot iron in their mouths, allowed themselves to be seized with burning books, and carried balls of fire in their hands, without a sound of pain or a trace of injury. This feat, however, is now abandoned, but the other parts of the ceremony are performed as heretofore. Meantime the rapid power of the *langa*, and the wild gurgling cry, increase with astonish-

ing violence; many fall down foaming with enthusiasm; others are carried away swooning. Some cry, *Yā hū!* (Jehovah!) others *Ja maled!* (Oh, help!) whilst the anthem intermingles the silvery tones of "Oh, Mediator! Oh, beloved! Oh, Physician of souls! Oli! thou who wert chosen! Oh, Advocate at the Day of Judgment, when men will exclaim, Oh, my soul! Oh, my soul! and when thou wilt say, Oh, my people! my people!" However raving the whole assembly appears, all of them, with the exception perhaps of two or three fanatics, are perfectly calm and self-possessed, and the whole ecstasy of the holy inspiration, like the miracle of the incombustibility, is a mere hoax, intended to make fools of the numerous visitors who flock to the convent. The alms which the European spectators give is entirely gratuitous, and is never demanded of a Moslem. It would be a great mistake, therefore, to suppose that the whole hoax was originally calculated to attract alms from the spectators,—it may rather be attributed to the piety of the females who place themselves in crowds behind the wired galleries, not so much in order to witness the miracle of the unburnt hands, but that of the unconquerable lungs. These orgies are entirely different from that of the Mevlevi dervishes in spirit, meaning, and character. In the same manner as the dance of the spheres in the Samothracian mysteries has been preserved to our days in the slow circle dance of the Mevlevia, in which each dervish moves round himself as a central point, and all move together round the sheikh who stands in the middle, so may we distinguish in the violent simultaneous movement backwards and forwards, and sideways, of the Rufai dervishes, the ancient *awmās*, i. e. the Persian dance of the Theosophians. All the representations of Atheneus and Polliux respecting them accord perfectly with the above description. The

dancers sank down forwards, then raised themselves up again, representing the motion of the ox sinking and rising under its burthen.

The *Burying-ground* at Skutari are the largest, the most beautiful, and the most justly celebrated of any in the capital of the Ottoman empire. The soil of Skutari is considered the consecrated ground of Asia, whence the founder of the Ottoman dynasty sprang, and, spreading his doctrine with the sword, marched onwards to Europe: on this account these groves of tombs are richer in beautiful monuments of illustrious and distinguished men than any of the cemeteries of Constantinople or its adjoining villages. One tomb in the midst of the crowd always attracts the attention of the traveller. A canopy resting on 6 columns marks the resting-place of Sultan Mahmoud's favourite horse. If an accurate census of the Turkish population could be obtained, it would probably be found not to exceed the 20th part of the tenants of this single cemetery.

*v. Bulgurlu.* — At the distance of an hour behind Skutari, in a straight line towards the E., rises in a gradual slope the mountain of Bulgurlu, from the summit of which the traveller enjoys the most extensive prospect over both the banks of the Bosphorus and the Sea of Marmora, embracing the city and all its suburbs. Of all the spots on the Bosphorus, Bulgurlu is the most frequented by the Turkish, Greek, Perote, and European ladies. We have already described the objects most worthy of observation on the European side of the Bosphorus, viz. the walks to the valleys of the sweet waters at the end of the harbour, to the plane-trees and lime-groves of *Iulia* behind Beshiktash; the view from *Sheikler*, i. e. the height immediately above the Castle of Rumilli; the walk to the meadow at Buyukdereh, and to the great reservoirs and the aqueducts of *Bağdışeh Kōi*, *Belgrade*, and *Burgas*. We have also described, on the

Asiatic side, the walks to the beautiful valleys of Hunkiar Skelessi and Gökse, to the romantic vale of Akhâ, and to the Genoese Castle; the magnificent prospect from the Giant's Mountain near the mouth, and from Kandilli in the middle of the Bosphorus. But all these valleys and mountaines are inferior to Bulgurlu, which unites with the loveliest view over land and sea the advantage, so highly appreciated by Easterns, of the most excellent water. Two villages, near the summit of Bulgurlu, bear the name of Great and Small *Tâmlikî*, a corruption of the ancient name of the mountain Damatrys according to some, but more probably derived from the Turkish word for a pine-tree, some of that species of wood being still to be found in the neighbourhood. One may easily conceive that the Byzantine emperors did not appreciate less than the Ottomans the advantages of the view and the water which this mountain, situated in sight of the seven-hilled city, enjoys over every other. Hence the emperors Tiberius and Mauritius erected the palaces of Damatrys. They were hunting-palaces, which served as resting-places for the emperors when hunting in the neighbourhood, or as the first or last night-quarters, whenever they commenced or concluded an Asiatic journey. The situation of Bulgurlu is more adapted for a telegraphic station than any of the mountains in the neighbourhood of Constantinople; the last station, however, of the telegraph, which was discovered by Leo the Philosopher, in the time of the Emperor Theophilus, was not here, but on the lighthouse of the Great Palace, very near the site of the lighthouse erected on the sea-wall of the city for the vessels entering from the Sea of Marmora. The telegraph has been extolled as an invention of our century; but the honour of this discovery belongs to Leo the Philosopher, who, in the reign of Theophilus, by means of clocks, which at night

showed the figures illuminated, had organized a telegraphic line from the Saracenic limits of Cilicia to the capital. There were not more than 8 stations from Tarsus to Constantinople, viz. *Cula*, the castle near Tarsus, the heights of *Argos*, *Isamos*, *Egyios*, *Mamas*, *Kyriros*, *Mokilos*, and the last on the summit of the holy *Ausement*, which corresponded directly with the watch-tower on the light-house of the Great Palace.

One of the Ottoman sultans, Mahomed IV., built the still existing Serai and the Cupola over the spring of *Djambaja*, the best and purest of all the springs in the neighbourhood of Constantinople.

v. CHALCEDON or *Cadi Kōi*.—Between Skutari and Cadi Kōi, the ancient Chalcedon, lies the plain of *Tugayilar Midou*, i. e. the Square of the Falconers, which is the rendezvous of the troops departing from Constantinople for an Asiatic campaign. It corresponds therefore with Daoud Pasha on the European side, where the army assembles for a campaign in Rumelia. In the bottom of the small bay, the l. side of which runs out into the point of Cadi Kōi, is the garden of Haidar Pasha, a beautiful plantain grove with a shady fountain. In very ancient times this fountain was called the spring of Hermagoras. Cadi Kōi, the Village of the Judge, stands on the site of the ancient Chalcedon, whose splendour is at present no longer to be traced in the ruins, but only in the history of the oracles and councils. The answer is well known which the oracle gave to the builders of Byzantium, when the latter applied for the decision of the gods. "Opposite to the blind," was the reply, i. e. on the peninsula opposite Chalcedon, whose founders must have been blind to neglect the great advantages presented by the splendid harbour of the Golden Horn, when they founded Chalcedon 7 years before. This council of the oracle is ascribed to the Persian satrap

Megabyzes, whose words, as he governed in the name of the great King of Kings, might well pass for oracles. The manner in which Chalcedon was taken by a stratagem after a long siege is related by Polymnus. As the Persian army did but little damage to the town, the besieged as well as the besiegers kept quiet; the former really so, the latter only apparently. From the height, which is distant 15 stadia, or about half an hour, which at that time was called *Aptasis*, the Persians dug a subterranean passage under the town; when they came to the roots of the olive-trees in the market they stopped mining, waited for the night, opened the passage, mounted to the market-place, and obtained possession of the town, whose walls were in vain guarded on the outside by the besieged. This most ancient eastern stratagem of mining was imitated by the Turks at the siege of Vienna, but neither on so large a scale nor with such success, inasmuch as they advanced under ground only 3 stadia, when, being heard by the bakers, they were attacked and driven back. That the ancient Persians brought the art of mining to great perfection before any other people, may be concluded from their ancient system of subterranean aqueducts, to which they were driven from the earliest time for the cultivation of their arid country. The soil of Chalcedon has been alternately devastated by the Hellenes, the Byzantines, Goths, Arabians, Persians, and Turks. In its suburb was the palace of Belisarius, of which the remains were employed in the structure of the mosque of Suleimanyeh. The furthermost point of land, on the westward side of which stands Cadi Kōi, is called *Molla burna*, and, with the opposite one of *Fusar burna*, encloses a spacious harbour formerly called the port of Eutropius. On the point of land of *Fusar baghisse*, the light-tower occupies the site of the ancient temple of Venus Marina.

The promontory of Aphrodite lay between that of *Hera* (Kawak burun) and that of Poseidon (Boz burun). These promontories were, in ancient times, crowned with temples. Beyond Chalcedon we proceed to *Panteichon*, the villa of Belisarius, who, after being recalled by Justinian and superseded by Narsea, here lived in the tranquil enjoyment of his wealth, the story of his wandering about in poverty being founded on the anecdote of Tzetzas, a better grammarian than historian. In the neighbourhood of Panteichon, now called *Pendik*, is the great place of encampment for the Turkish armies, where the pilgrim caravans halt the first night after leaving Skutari, whilst the slower marching armies encamp an hour and a half nearer Skutari, at Maltepeh.

#### THE PRINCES' ISLANDS.

The *Princes' Islands*, or the *Daimoniosi* Islands, may be visited in a day. They are 9 in number, and are called *Prote*, *Antigone*, *Kalki*, *Plate*, *Oxeia*, *Pityi*, *Antirobidos*, *Nanidro*, and *Prinkipo*. A steamer leaves the bridge on the Golden Horn every afternoon about 2 hours before sunset, and returns every morning, the distance being accomplished in a little more than an hour and a half, and the charge being 5 piastres. There are 2 good hotels at Prinkipo, whose charges are moderate, and they might be made the central point of exploring excursions amongst the islands. There is excellent sea-bathing on their shores.

*Kalki* derives its name from the ancient copper-mine. It is the most beautiful of the whole group. It has 3 hills and 3 convents, dedicated to the Virgin, St. George, and the Trinity. One of these convents is now a college, in which ancient and modern Greek are taught, with French, writing, and arithmetic, by a principal and 3 masters. The number

of students is about 60; they are all Greeks, chiefly from Constantinople, but a few of them are from Odessa. It is a favourite resort of the Ruyahs during the spring, and, unlike its desolate sister islands, Plate and Oxeia, has never served as a place of exile.

*Prinkipo*.—On the south-western point of the island is the convent of St. George, commanding a most lovely view of the surrounding hills. Hence a romantic path leads through the whole island. On the side of it are 2 beautiful fountains. As *Belgradz*, in the second half of May, is the paradise of the Armenians, so *Prinkipo*, in the first half of the month, is the paradise of the Greeks. In both places their amusements are shared and participated in by the Franks, more nearly allied to them in the character of their minds than the Turks. Those who have never enjoyed this festival during the lovely evenings and mornings of spring can form no idea of the reality from the most glowing description of such scenes. Nor can a stranger form a conception of the mildness and purity of the air, unless he has first breathed it elsewhere in the southern scenes of the Mediterranean. Emperors and empresses have made Prinkipo their residence.

The greatest spectacle of fallen greatness and vanished splendour witnessed by the *Princes' Islands* was in the first year of the ninth century, when Irene, the great empress, the contemporary of Charlemagne and Harun Al Rashid, driven from the throne, was banished to the convent which she had built at Prinkipo, not, certainly, for such a purpose. She was occupied in negotiating with the ambassador of Charlemagne the conditions of the great alliance between them, whereby the crowns of the East and West were to have been united on one head, when the patrician and chancellor of the empire, Nicephorus, burst into the palace, and at first

with friendly words required her to discover all the treasures of the crown, for which he promised to make over the Eleuthrian palace as a widow's residence. Hardly, however, had she sworn to him, by the sacred cross, not to conceal a single fraction, than he banished her to Prinkipo, in presence of the ambassador of Charlemagne. Conceiving her presence even here to be dangerous, he ordered her, a month afterwards, in the midst of November storms, to be transported to Lemnos. In August of the following year she died there, and was buried in the convent of Prinkipo. The conquerors of Constantinople, who scattered the dust of the Byzantine emperors to the winds, and demolished their sarcophagi, spared the convent in the Princes' Islands, so that Irene's monument, of all the Byzantine emperors', alone remains on consecrated ground.

#### THE HELLESPONT (THE DARDANELLES).

Steamers make the passage from Constantinople to Smyrna, a distance of 80 leagues, in 36 hours, leaving Constantinople usually about 5 in the afternoon. They reach Gallipoli in 14 hours. There are few days of the week on which some steamer, whether English, French, Austrian, or Turkish, does not sail from Constantinople. The most regular are the French and Austrian, which leave Constantinople, the former on the 5th, 15th, and 25th of each month, and the latter on every Monday and Saturday.

Gallipoli, the Callipolis of ancient geography, is at the mouth of the Propontis, in a strait above 5 m. in breadth; it is 25 m. from the Dardanelles, 40 from the Isle of Marmora (famous for its quarries of fine marble), 80 m. S. of Adrianople, and 108 S.W. of Constantinople. It is situated on a peninsula, and has 2 harbours, N. and S., and frequently

receives the imperial fleets: it is in fact one of the chief stations of the Capitan Pasha. In 1810 its population amounted to 15,000, but in 1815, in consequence of immigrations from other parts of Turkey, it had increased to little short of 80,000. The town was once fortified, but is now without walls, its only defence being "a sorry square castle, with an old tower, doubtless that of Bajazet." The town consists of miserable houses and dirty streets. The bazaars, however, are extensive and well furnished. Few monuments of antiquity are in good preservation, but fragments of sculpture and architecture are seen in every part of the town. Gallipoli, which is the see of a Greek bishop, was the first European town that fell into the hands of the Ottomans, being taken by them nearly a century before the fall of Constantinople, A.D. 1357. The Emperor John Palaeologus, to comfort himself for the loss of it, said, "he had only lost a jar of wine and a sty for hogs," alluding to the magazines and cellars built by Justinian, which highly deserve to be visited. Bajazet I., knowing the importance of the post for passing from Brousa to Adrianople, caused Gallipoli to be repaired in 1391, strengthening it with a huge tower, and made a good port for his galleys. On the S. side of the city are some Tumuli, said to be the sepulchres of the ancient Thracian kings; and N. of the town are some undefined ruins, supposed to be the remains of the ancient city.

2 m. S., on the Asiatic side, is Lomazi (Lampsacus), occupying a beautiful position amidst olives and vineyards, with a fine background of wooded mountains. The present town, or rather village, is inconsiderable, and, with the exception of a handsome mosque, offers nothing worthy of notice. Lampsacus was one of the towns given by Xerxes to Themistocles; Magnesia was for his bread, Myrus for his meat, and this for his wine. It had a good harbour, and

was estimated to be 170 stadia from Abydos. On the European side, opposite the tongue of low land on which Lamsaki stands, is the *Aegospotamos*, called by the Turks the *Kura-oci-su*. The victory obtained here by Lysander terminated the Peloponnesian war. The Hellespont is here  $1\frac{1}{2}$  m. in width. On the Asiatic side, and a few miles to the N., is the mouth of the Granicus, now called the *Demotiko*, on whose banks Alexander the Great gained a signal victory over the Persians.

Below this are the mouths of the Practius (now *Mussa kui-su*) and the river of Percote (*Burghas-su*). For several miles the channel now preserves a nearly uniform width, and the banks on either side, cultivated with corn intermixed with vineyards, with hedge-rows, and frequent villages, present a succession of beautiful scenery, more rich, however, than romantic, and closely resembling, as Mr. Hobhouse says, the banks of the Menai, in Wales. A rocky strand, or mole, in the narrowest part, preserves the name of *Gazilar Iskelessi*, the Victors' Harbour, in memory of the landing of the first Ottoman invaders. 2 or 3 m. further is a hill crowned with a scanty ruin, called Zemenic, the ancient *Choiridocastron* (Pig's Fort), where the standard of Suleiman, the son of Orkhan, was first planted on the Thracian shore. Below this is the bay of *Ak-bashi-liman*, "reasonably conjectured to be the ancient port of Sestos," and further down, a deep inlet called Koilia, and the bay of Maito (Madytus). About  $1\frac{1}{2}$  m. below the western point of that bay are the famous CASTLES OF THE DARDANELLES, which give name to the strait. "The castles, *Chanik-kalessi*, or *Sultanieh-kalessi*, on the Asiatic side, and *Khilid-buhri*, or *Kelidbahar* (the lock of the sea), on the European shore, are called by the Turks *Boghaz-his-sarleri*, and by the Franks the Old Castles of Anatolia and Roumelia. The town of Chanak Turkey.

Kalessi is the place properly called the Dardanelles. It is a miserable town of 2000 houses, on a flat point opposite to the European fort. *Khilid-buhri* is built on the side of a projecting hill, and its castle is of less importance than that of Chanak Kalessi. The barrow of Hecuba, or *Cymessene*, where the Athenians erected a trophy after their victory towards the end of the Peloponnesian war (Thucydides, viii.), is close to the European castle. The chief inhabitants of the town on the Asiatic side are Jews, who trade in the wine produced in the neighbouring vineyards. A considerable stream, supposed to be the Rhodius, washes the western suburbs; it is crossed, not far from the castle, by a wooden bridge.

These castles were long supposed to occupy the sites of Sestos and Abydos; but this was manifestly a mistake. N.E. of Chanak-kalessi the Hellespont forms a long bay, 3 or 4 m. across, terminating in a low point of land called *Nagara Burnu*, or *Pesquies Point*. This is the spot fixed upon as the site of Abydos. A fort has been raised near the point of land.

The Thracian side of the strait, immediately opposite to Nagar Point, Mr. Hobhouse says, "is a strip of stony shore projecting from between 2 high cliffs; and to this spot, it seems, the European extremity of Xerxes' bridges must have been applied; for the height of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. There is certainly some ground to believe this to have been the exact shore, called, from that circumstance, *Apobathra*, since there is, within any probable distance, no other flat land on the Thracian side, except at the bottom of deep bays, the choice of which would have doubled the width of the passage. Here the strait appeared to us to be narrower than in any other part, although to those on board our

frigate, who might be supposed skilled in judging of distances, it nowhere seemed to be less than a mile across: the ancient measurements, however, give only 7 stadia, or 875 paces. Sestos was not opposite to the Asiatic town, nor was the Hellespont in this place called the Straits of Sestos and Abydos, but the Straits of Abydos. Sestos was so much nearer the Propontis than the other town, that the posts of the two places were 30 stadia, more than 34 m., from each other. The bridges were on the Propontic side of Abydos, but on the opposite quarter of Sestos; that is to say, they were on the coasts between the two cities, but nearer to the first than to the last: and supposing the few ruins before mentioned, about a mile from Nagara, to belong to Abydos, that point answers sufficiently to the spot on the Asiatic coast to which the pontoons were affixed."

This part of the Dardanelles is likewise memorable as the place where the army of Alexander, under Parmenio, crossed from Europe to Asia. Here the Ottoman crescent was first planted in Europe by Sulei-

man, son of Orkhan, A. D. 1360. Here Leander used to swim across to visit Hero. The same feat was also performed by Lord Byron in 1 hour and 10 minutes.

The mouth of the strait is 54 m. across, according to Tournefort. It is defended by the new castles built by Mahomed IV. in 1659, to secure his fleet from the insults of the Venetians, who used to come and attack it in sight of the old castles. "The waters that pass through this canal," he adds, "are as rapid as if they flowed beneath a bridge: when the north wind blows no ship can enter; but when it is south you hardly perceive any current at all." The strait at Cape Berbieri has the appearance of being narrower than at the Dardanelles. The castle on the Asiatic side stands within the celebrated harbour formed by the Rhetian and Sigean promontories, where it is asserted that the Greek fleet was drawn on shore during the Trojan war. The Sigean promontory, now called Cape Janissary, is covered with windmills.

## SECTION II.

## EUROPEAN TURKEY.

THE DANUBIAN PRINCIPALITIES: BULGARIA:  
RUMELIA: BOSNIA, TURKISH CROATIA, HERZEGOVINA:  
MONTENEGRO.

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## SPECIAL INTRODUCTORY INFORMATION.

## THE DANUBIAN PRINCIPALITIES.

## 1. Wallachia and Moldavia.

Though these two provinces have distinct local governments, they are, nevertheless, best noticed together, as the history, language, manners and customs of their inhabitants are nearly identical. Their united population is estimated at 4 millions. They are mainly descended—though with a strong infusion of Italian blood from the numerous Roman colonies planted in Dacia—from the ancient Dacians, to whom, as represented on Trajan's column at Rome, the modern Wallach peasants bear a considerable resemblance both in features and costume. The Wallachians call themselves *Roumouni*, or Romans, in their own language, a dialect of Latin, though spotted with foreign terms. *Wallach* or *Vlak* is a Slavonic word, signifying a Roman or Italian, and is akin to the epithet of *Welsh* or *Velsh* given by the Anglo-Saxons to the Romanized provincials of Britain, and by the Germans to the Italians. Hence it will be seen that—unlike the Slavonian subjects of Turkey—the Wallachians and Moldavians have no community of race or language with the Russians, with whom their only bond of union is the Greek faith, which they profess in common. There is a large Wallachian population in Austria, in Hungary and Transylvania, and in the Russian province of Bessarabia, separated from Moldavia by the river Pruth.

Since the conquest of Dacia by Trajan, the country now forming the principalities of Wallachia and Moldavia has never ceased to be under foreign dominion. It was alternately possessed by the Byzantine emperors and by various northern barbarians, until it was overrun in the 15th century by the Ottomans, to whom it has since been tributary. For a long period the Porte nominated the governors (called *Hospodars*) of these principalities from among the Greeks of the Phanar; but lately they have been chosen from among the native *Boyards* or nobles. The provisions of the treaty of Adrianople in 1829 placed Wallachia and Moldavia under the protectorate of Russia; the Turks were thenceforth to have little or no voice in the internal administration of the provinces, which has been virtually organized and carried on under Russian direction.

The greater portion of Wallachia and Moldavia consists of a vast plain, which, if fully cultivated, and under a good government, might become one of the chief granaries of Europe. Great quantities of corn are annually exported from the ports of Galatz and Ibraila. Timber and cattle are also articles of commerce.

## 2. Servia.

The modern principality of Servia comprises portions of the ancient Mesia and Illyricum. In the middle ages it formed an independent kingdom, the dominions of which extended also over parts of Bosnia, Bulgaria, and Albania. It was conquered by the Turks at the end of the 14th century; but early in the present century a successful revolt broke out, and, after several years of savage warfare, the Servians, under the successive leadership of two native chiefs, Czerni-George and Milosch Obrenowitch, succeeded in virtually regaining their independence. The Turks still garrison Belgrade and a few minor fortresses; but nothing is left them beyond this military occupation and a small annual tribute as an acknowledgment of the supremacy of the Porte. The Servians regulate their own internal administration, under their native prince, Alexander, a son of Czerni-George. The population of the principality is reckoned to amount to about one million—all Christians of the Greek Church, and of that widely-spread Slavonian race with which the most part of Eastern Europe is peopled. The Servian language is the most refined of the Southern Slavonian dialects, and their popular poetry ranks high in Slavonian literature. The best authority on all matters connected with Servia is the learned work of Professor Ranke, translated from the German into English by Mrs. Kerr.

## *Bosnia, Turkish Croatia, Herzegovina.*

Bosnia, the most westerly *Eyalet* (province of a Governor-General) of European Turkey, comprises Bosnia Proper, that part of Croatia which belongs to the Porte, and the province of Herzegóvina, so called from the title of *Herzog* (Duke) having been borne by its princes before the Ottoman conquest. The population of the whole eyalet is estimated at somewhat above a million, of which number about one-half has embraced Mahommedanism at various epochs since the Turkish conquest, while the remaining moiety is nearly equally divided between the Greek and the Latin Churches. They are all of the Slavonic race, and speak a dialect of the Slavonic language. The native Bosniac chieftains, though, like the neighbouring Albanian chieftains, they have mostly adopted the Moslem creed for the sake of preserving their lands and political superiority, still

yield but an unwilling obedience to the Ottoman Porte, and are frequently in partial rebellion against the supreme government, or engaged in intestine warfare with each other. Bosnia was anciently included in Pannonia, and was afterwards dependent on Hungary. It was finally annexed to the Ottoman empire by Solyman the Magnificent. *Traznik* is the residence of the Governor-General (a Pasha), but *Bosna-Serai* is the capital of the province.

*Montenegro.*

Montenegro, or the *Black Mountain*, is the Italian translation of *Tzernigora*, the name by which its inhabitants call the wild ridge of hills near the Gulf of Cattaro and Lake of Scutari, in Albania, in which they and their ancestors, once a portion of the mediæval kingdom of Servia, have maintained now for four centuries a rude and savage independence, though nominally vassals of the Porte. The territory of Montenegro comprises about 300 square miles, and a population of 100,000, of whom about 20,000 are capable of bearing arms in defence of their native hills, and in forays against the Moslems of Bosnia and Albania. They are all, like their kindred Servians, Slavonians of the Greek Church; and their dialect differs but little from that now spoken in Servia. Their government resembles that of one of the old Highland clans in Scotland, being vested in a hereditary chieftain, called *Vladika* (i. e. *Duke*, or leader), assisted by a council of elders. For the last two centuries the dignity of Vladika has been hereditary in the family of Petrovich, and, until the death in 1851 of the late Vladika, it was coupled with that of metropolitan bishop, so that the succession was usually from uncle to nephew. The present Vladika, Daniel, or Danilo, declines however to take orders, and the bishopric has been conferred on another member of his family. The capital of Montenegro is *Tzetcine* or *Cettigne*, a mountain village about 5 hours' journey from the Austrian seaport of Cattaro. The Vladika receives an annual pension of about 5000*l.* from the Emperor of Russia, and this subsidy forms the chief portion of his royal revenues. A full account of this singular community will be found in Sir G. Wilkinson's *Dalmatia and Montenegro*.

*Bulgaria.*

Bulgaria, anciently *Masia Inferior*, is the great province which extends eastward from Servia to the Black Sea, and is bounded on the N. by the Danube and on the S. by the Balkan. Its population is variously estimated, and probably does not fall far short of 3 millions. It is to be observed that the Christian Slavonians in Thrace and Macedonia, to the S. of the Balkan, generally speak the Bulgarian dialect, and are called Bulgarians. A considerable population of Ottoman Turks is found in all the chief towns of Bulgaria; but the Bulgarians themselves are mainly Christians of the Greek Church, and, though originally of Tartar extraction, have now become amalgamated in customs and language with the neighbouring Slavonic tribes, and may be considered for all practical purposes as Slavonians. The climate of Bulgaria is temperate, and its soil generally fertile. Bulgaria is divided into 3 eyalets, of which Rustchuk, Widin, and Nissa are the several seats of government. The military traveller in European Turkey may be referred to the accounts of Russo-Turkish Campaigns in 1808 by Valentini, and in 1828-29 by Col. Chesney and Major von Moltke. The *Balkan mountains* are described in Rtes. 1 and 5.

*Thrace.*

The ancient province of Thrace, since its conquest by the Turks, has usually been included in Roumelia or Rumili, the general name given by them to the southern provinces of their European dominions on the mainland. But Albania, Thessaly, and Macedonia, where the majority of the population is Greek in those great elements of nationality, blood, religion, and language, are described in the *HANDBOOK FOR GREECE*. Thrace Proper, including Constantinople, must contain a population not very far short of two millions. Probably one-half of this number are Ottoman Turks, and the remainder is composed of Greek and Slavonian Christians in nearly equal proportions, with at least 200,000 Jews, Armenians, and Franks. But statistics of this kind are little more than guess-work in Turkey. Thrace, independently of Constantinople, which is under a separate administration, forms one eyalet, called by the Turks Tshirmen, or, from its capital town, Edrench.

## ROUTE 1.

CONSTANTINOPLE TO BELGRADE,  
BY ADRIANOPLIS, PHILIPPOPOLIS,  
SOPHIA, AND NISSA.—THE BAL-  
KAN.

This route lies over the chain of the Emineh Dagh, the Hæmus, or Balkan mountains, the great military barrier of Turkey, in which there are 2 chief passes, the one leading to Semlin in Hungary, the other to Rothenthurm in Transylvania. The former of these journeys, through the defiles of Tatar Batmarjik, has been performed in 6 days by couriers riding day and night, and in 12 days by ordinary travellers, including one spent at Adrianople, and another at Nissa. The traveller requires 6 horses for himself, baggage, and tatar. They are regularly changed at the post-stations, which occur at every 12 or 18 English m. The entire expense of the journey, with this number of horses, will hardly exceed 25., including every charge on the road, and a bakshish of 2l.

A Turkish shawl, sash, woollen overalls, leather trowsers, and two or three large cloaks, will be found convenient clothing, except in winter, when the "shaggy capote" is almost indispensable in the snowy passes of

the Balkan. A pair of pistols worn in a belt may be advisable, rather in conformity with custom than for use. The baggage should be arranged in 2 portmanteaus, or in 2 Turkish leather panniers, or in bags, expressly made for travelling (khourij), which are balanced on either side of the luggage-horse's back.

*Money.*—From Stambul to Semlin Turkish silver is the best travelling money. Bank-notes, or sequins, should be taken for the journey through Hungary, as there is no banker at Semlin, and none of the London bankers have any correspondent nearer than Vienna. The best way of paying the tatar the sum agreed upon will be, to pay  $\frac{1}{2}$  at Adrianople,  $\frac{1}{2}$  at Nissa, and the rest at Belgrade, at which place, and not sooner, the bakshish, if deserved, should be given, with a written certificate of good conduct.

*Distance.*—From Constantinople to Belgrade is 627 English m. The tatars perform the journey in 7 days; and Mr. Layard in 1842 accomplished it in the wonderfully short time of 5 days, to the no small admiration of the Turks. The present route is calculated for 12 days, including 2 days' rest; but it would be desirable to devote even a longer period to the journey, especially in summer.

|                           | Hrs. |
|---------------------------|------|
| Kutchuk Tchekmedyeh       | 5    |
| Buyuk Tchekmedyeh         | 3    |
| Selivria . . . . .        | 6    |
| Tshorlu . . . . .         | 8    |
| Luley Burgas . . . . .    | 10   |
| Eski Baba . . . . .       | 5    |
| Adrianople . . . . .      | 9    |
| Mustafa Pasha . . . . .   | 6    |
| Hirmanli . . . . .        | 8    |
| Papasu . . . . .          | 14   |
| Philippopolis . . . . .   | 4    |
| Tatar Bazaarjik . . . . . | 13   |
| Sophia . . . . .          | 13   |
| Nissa . . . . .           | 15   |
| Alexinitza . . . . .      | 2    |
| Jagodina . . . . .        | 7    |
| Belgrade . . . . .        | 15   |
| Total . . . . .           | 143  |

*Kutchuk Tchekmedyeh*, or the *Little Bridge*, 5 hours. This place and the next derive their names from their stone causeways. The road to Adrianople, as far as Selivria, commands fine views of the Propontis. These villages are generally unhealthy from malaria.

*Buyuk Tchekmedyeh*, or the *Great Bridge*, 3 hours. Here a creek runs inland from the sea, and is connected with a series of ponds extending nearly to the Euxine. The heights behind form a strong position for the defence of Constantinople.

Here the aged veteran Belisarius made a stand near the village *Chettos*, to protect the capital from the inroad of the Bulgarians under Zabergan. Though he could muster but 300 tried soldiers and a herd of raw recruits, by fortifying a camp upon these heights, with ditch and ramparts, and by skilfully posting his small band—he defeated the barbarians in a pitched battle, which compelled them to relinquish their enterprise, A.D. 559, and saved Constantinople from rapine. It is the Torres Vedras of Stambul.

*Selivria*, the ancient Selymbria, 6 hours, a town on the Sea of Marmora, possessing an old castle worth visiting. The khan is small but clean. On this day's journey there are

fine sea-views, with Mount Olympus in the distance, across the Propontis.

*Tshorlu*, 8 hours, a curious old town, one of the first taken by the Turks in Europe.

*Luley Burgas*, 10 hours, so called from the manufacture of pipe-bowls, in Turkish *lule*, burgas being a corruption of the Greek word *τύρυνος*, a tower. The gilded clay cups, ink-stands, and other utensils made here, besides pipe-bowls, are pretty, and may be purchased for a trifle.

*Eski Baba*, 5 hours: good accommodation may be obtained here at a Greek's house.

*ADRIANOPL.*, 9 hours, called *Edreneh* by the Turks. The khan at Adrianople is large and very dirty; a clean room, however, may be procured by means of bakshish to the Khanji or innkeeper. An hotel according to European customs has of late been opened, but it can scarcely be considered preferable to the old khan. Adrianople, the first European capital of the Turkish Empire, stands at the confluence of the Tundsha and Arda with the Hebrus, now called the Maritza, on the E. bank of the former river. It wears at the present day an appearance of desolation, and reminds the traveller of Pisa and Ferrara, and other old Italian towns once populous, but now sadly shrunken within their former limits. The streets are grass-grown, and the houses apparently deserted. It is much changed since the time when it was the favourite residence of the Padishah, but still retains the walls and towers of the Lower Empire. It is the residence of a British Consular Agent. The population of Adrianople is now estimated at about 100,000, of whom nearly one half are Turks, the remainder being about equally divided between Greeks and Bulgarians, with a few Jews and Armenians.

The Mosque of Solim, and the Bazaar of Ali Pasha, are the pride of Adrianople, and merit the attention of every traveller. In the former, 3

spiral staircases, winding round each other separately, conduct to the 3 different galleries of the minarets, to the highest of which the ascent is by 377 steps. The minarets are 4 in number, fluted, and exceedingly elegant. The floor of the mosque itself is covered with carpets, and from the ceiling of the immense dome many lamps and ostrich eggs are suspended. There are several recesses, similar to the side-chapels in large cathedrals. On the walls of the building are inscriptions in Turkish characters. On one side is an elevated chair, or pulpit, to which a narrow and steep flight of steps ascends. In the centre is a spring, surrounded by a circular screen. The number of windows in the mosque is stated to be 999. Its exterior court is paved with large slabs of marble; and the antique columns of the cloisters, of various orders and dimensions, are all of the most costly materials, being either Verde Antion, Egyptian granite, or Cipolino marble. The *Bazar of Ali Pasha* is a brick building, vaulted with arches, composed of alternate red and white bricks. The entrance is by a gate at each end, and 4 lateral ones, and its length is 300 paces. The *coup d'œil* offered by the entire length of this bazar is more striking than anything at the Bezesteins at Constantinople. It is allotted to the more precious commodities, such as jewellery, shawls, muslins, &c.

Adrianople was built by the Emperor Hadrian; and when Amurath I. subdued in 1360 the whole province of Thrace, from the Hellespont to Mount Hemus, it was chosen for the royal seat of his government and religion in Europe. After the taking of Constantinople, in 1453, though it lost its rank as a capital, Adrianople was frequently chosen as the seat of government by succeeding Sultans, and was the favourite residence of Ahmed III., Mahomed IV., and Mustafa. The two latter were so fond of it, that they wholly

abandoned Constantinople—a caprice which exasperated the Janissaries, and caused the rebellions which deposed them. It subsequently became the chief town of an extensive and important Pashalik, and is now the seat of government of the *Eyakat* of Thrace. The Russians under Diebitsch, in September, 1829, here compelled the Sultan to sign the *Treaty of Adrianople*, by a trick, at the time when the Russian force had been reduced by war and disease to 13,000 men, who had the impudence to threaten Constantinople, a city of 500,000 in front, with Adrianople with 80,000 in its rear; and although the Sultan might at the moment have annihilated his enemy—who left behind 5200 dead in Adrianople alone—the fraud succeeded; the Sultan bowed his neck to the yoke, and the Czar triumphed, at a moment when the Pasha of Soodra, with a fresh and intact army of 30,000 Armauts, was within three days' march of Adrianople.

Adrianople has a water communication down the Maritza river, navigable for flat boats all the year, and from October to June for ship launches, to *Enos*, a flourishing port on the N. shore of the Archipelago, 3 days' march from Adrianople. It stands on a rocky isthmus, and retains an old castle of the Genoese. The inhabitants are chiefly Greeks. Here resides a British vice-consul.

It was at the junction of the 3 rivers, the Tundsha, the Arda, and the Hebrus, that, according to the legend, Orestes purified himself from the contamination of the murder of his mother: and a town, erected in commemoration of that event, bore his name, and is mentioned by Byzantine authors.

The road now passes along the Maritza, and the views as far as Hirmanli are picturesque and varied in the highest degree.

*Mustafa Pasha*, 6 hours. The accommodation here is a bench in an open shed, which is the only attempt

at a *kafencion*, or coffee-house, in the village.

*Hirmanli*, 8 hours; here there is a curious old khan.

*Japustu*, 14 hours, a village of little interest, where a night may be passed in the khan. 4 hours more of ordinary travelling will complete the journey across this vast plain, which stretches from Adrianople to Philippopolis.

*Philippopolis*, 4 hours, is 95 m. from Adrianople. It is a tolerably good town, situated on a small island formed by the Maritsa, which here becomes navigable. It has a picturesque mosque and bazar. Before the earthquake of 1818, by which it was almost destroyed, Philippopolis contained a population estimated at 30,000 souls. When it was visited by Lady M. W. Montagu in 1717, she found in it a sect of Christians, calling themselves Paulines, which still exists as a branch of the Greek Church, the distinction being merely one of form and not of dogmas. An old ch. is pointed out where it is said that St. Paul preached. There are but few remains of antiquity at Philippopolis, and those few consist in fragments of sculpture, now preserved in the court of the new ch. and portions of the ancient walls of the *acropolis*. The view from its summit well repays the trouble of ascending it.

*Tatar Bazaarjik*, 13 hours. The khan contains one or two good rooms. Near this is the site of the ancient town of Bissapara, but it offers no attraction to the traveller.

We now pass the *Balkan*, by the Trajan Gate, apparently one of the Pyles, or mountain gates, raised by the Romans as a defence against the incursions of the barbarous tribes from Dacia. The Balkan mountains separate Bulgaria from Roumelia, extending from W. to E., in an undulating chain, varying in height from 5000 to 3000 feet, gradually diminishing to the E., until they plunge abruptly into the Black Sea, at Cape Eminéh. To the W. of the

sources of the Yantra and Tundja their tops remain covered with snow as late as July. The natural saddles presenting passes leading over them do not generally exceed in height 1800 feet. They are almost throughout covered with thick woods on their tops and sides; and it is only in the valleys and gorges that masses of rock make their appearance. Along the foot of the chain runs a range of advanced hills, chiefly limestone, intersected by numerous gullies, and covered with a jungle-like brushwood, scarcely to be penetrated. The difficulty of the passage of the Balkan consists less in their absolute height than in the badness of the roads over them, and in the scarcity of road. The existing roads are merely rough bridle-paths; and the passage of armies like that of the Russians in 1829 was effected by the labour of pioneers, in hewing ways through the forests: and this may be done in almost any direction by following up the valleys and the horse-tracks over the summit levels, which occur every 3 or 4 m. The guns may require to be taken off their carriages and laid on sledges formed of trunks of trees. In the middle of summer all the grass is burnt up. Cavalry must take forage; troops, 3 days' food.

The view from the summit of the pass over the fertile plains of Bulgaria is fine. It is customary to take a couple of guards from Tatar Bazaarjik, as there are sometimes brigands on the pass of the Balkan. An application to the Turkish authorities will obtain this security against danger, and a small present may be given, although it is not indispensable.

*Sophia*, the ancient Sardica, 13 hours, situated in a large beautiful plain on the river Isca, and surrounded with distant mountains, presents a most agreeable landscape. Lady M. W. Montagu calls it "a very large and extremely populous city, and one of the most beautiful in the Turkish empire." The hot baths

here are famous for their medicinal qualities. Good accommodation for travellers may be found in a private Greek house.

The road now winds very picturesquely along the foot of Mount Tesovitch, one of the many spurs of the great chain of the Balkan. About 1 m. from Nissa the traveller is struck with the sight of a tower composed of skulls, erected to commemorate a victory over the Servians by the Turks under Comurgi—

" he, whose closing scene  
Adorn'd the triumph of Eugene."

Nissa, or Nisch, formerly Naissos, 15 hours' hard riding from Sophia, was once the capital of Servia (pop. 6000 Turks besides Rayahs). It is situated in a fine plain on the river Nissava, possessing a fruitful soil and a fine climate. There is but little to interest the traveller at Nissa. The W. suburb is occupied by gypsies. Nissa is famous as the birthplace of Constantine the Great, A.D. 272. It was taken by the Austrians 1737. After passing the Balkan, the Mohammedan population begins to disappear, and to be replaced by Greek Christians.

Alexandruza, 2 hours, a small town within the frontier of the Servian principality. The quarantine establishment (*Cocumvara*) is here. English travellers would do well to make this a sleeping-place, as they can be most comfortably accommodated in a large new house built by the tatar Rishko Prendrich, for the use of the Queen's messengers.

The road now crosses the river Mornoe, over the picturesque bridge of Ravenatz—the only bridge, with the exception of those at Adrianople and Philippopolis, upon the route from Stamboul to Belgrade.

A détour of a few miles towards the E. of the road will be amply repaid by a visit to the interesting old Servian monasteries of Ravanitzza and Manassia. The former was founded by the hero of Servian history Knez Lazar, the ruins of whose castellated residence are still to be seen within

the convent-wall. There is also a square tower which was occupied by his son-in-law Milosh Obilovich, who assassinated Sultan Murad at the great battle of Kossova. The fortified cloister of Manassia, which is picturesque in the extreme, was built by the despot Stephan, son of Knez Lazar. His palace is still extant amongst the ruins. A powder-mill for the supply of the Servian army has been erected near them in the rocky gullet. To visit these 2 convents the road should be left at the small town of Kipri, from which Ravanitzza is about 6 m. distant. A ride of 9 m. over the hills will bring the traveller to Manassia, and 6 more to the macadamized road near the village of Medvedya.

Jugodina, 7 hours' hard riding: very good accommodation in a private Servian house.

The road now passes through most magnificent forest scenery in the valley of the river Morava, alternately presenting the dense masses of American woods, and, as near *Hassa Pakanka* and *Semendria*, the finest English park scenery. The first view of the Danube on the heights above Semendria is very striking.

BELGRADE, 15 hours' hard riding. The traveller will find here a very good khan and a large German hotel. The once celebrated fortress of Belgrade is now only a picturesque ruin. The citadel, erected on a bold promontory between the Save and the Danube, is very formidable in a military point of view, and, if properly repaired, might, with the fortifications on the low ground at the junction of the rivers, defy the strongest efforts of an enemy. This citadel, and a few other fortresses in Servia, are garrisoned by Turkish troops, in conformity to treaty, but Servia is virtually independent. At Belgrade the traveller discharges his tatar, and enters Christian Europe. Until recently he had to perform quarantine at Semlin, on the Austrian bank of the Save; but this has been done away with of late years.

## ROUTE 2.

CONSTANTINOPLE TO BUCHAREST,  
BY SELIVRIA, SHUMLA, RUSTS-  
CHUK, AND GIURGEVO.

|                                             | Hours. |
|---------------------------------------------|--------|
| Kutchuk Tchekmedjeh . . . . .               | 5      |
| Buyuk Tchekmedjeh . . . . .                 | 3      |
| Selivria . . . . .                          | 6      |
| Tschorlu . . . . .                          | 8      |
| Burgas . . . . .                            | 10     |
| Haselbalem . . . . .                        | 6      |
| Kirk-klisie . . . . .                       | 2      |
| Hercelea . . . . .                          | 4      |
| Kannara . . . . .                           | 4      |
| Fachi . . . . .                             | 4      |
| Beymilico . . . . .                         | 5      |
| Karnabat . . . . .                          | 5      |
| Dobralle . . . . .                          | 4      |
| Tschaly Kawak . . . . .                     | 4      |
| Dragoela . . . . .                          | 4      |
| Shumla . . . . .                            | 4      |
| Tatsheköl . . . . .                         | 3      |
| Razgrad . . . . .                           | 6      |
| Torlack . . . . .                           | 5      |
| Rustschük . . . . .                         | 7      |
| Ferry over the Danube to Giurgevo . . . . . | 4      |
| Tiza . . . . .                              | 2½     |
| Kapoka . . . . .                            | 5½     |
| Bucharest . . . . .                         | 4      |
| <br>Total 111½                              |        |

For the first part of the route, as far as Burgas, see Route 1. At Burgas the direct road to Shumla and Bucharest branches off from the road to Adrianople and Belgrade.

*Haselbalem*, 6 hours. Half-hour off the main road. Hence to the port of Ineada on the Black Sea is a journey of 14 hours.

*Kirk-klisie* (or the Forty Churches), 2 hours. A large but miserable town, on a sloping ground near the base of the Balkan, famous for the manufacture of a sweetmeat composed of the inspissated juice from boiled grapes, formed into rolls containing walnut-kernels. The trade of the town consists in this conserve, and in wine and corn. The road now

penetrates further into the hilly country, which is now well wooded. The inhabitants are chiefly a mixed race of Bulgarians, Greeks, and Turks.

*Hercelea*, 4 hours.

*Kannara*, 4 hours. The road now lies through a very hilly and woody country.

*Fachi*, 4 hours.

*Beymilico*, 5 hours. A wretched village, but the houses are clean. The beauty of the women here is remarkable. The road now proceeds over plains covered with underwood to

*Karnabat*, 5 hours. The appearance of the town, with its minarets, is neat and pleasing. It contains about 200 houses. The country around is well cultivated. After traversing the champagne of Karnabat we enter a mountainous region, and thence descend into another plain.

*Dobralle*, 4 hours, rather out of the route. Thence we enter the *Bohaz*, or narrowest passage of the Balkan. Nothing like Alpine scenery characterises the approach to Mount *Hemus*, and the range is nowhere conspicuous for grandeur of scenery or great elevation. This defile is a hilly pass, full of woods of oak. In the midst of it the *Kamtschi Su*, a rapid river, is crossed. The scenery rather resembles that of Wales, where every mountain is insular: here there is nothing of the towering of cliffs and summits one above another, which distinguishes the summits of the Alps and Pyrenees, the Caucasus and Lebanon.

*Tschaly Kawak*, 4 hours. A large scattered village below the defile, lying between 2 mountains. The scenery now becomes grander, and has more of an Alpine character, and there are several fine views from the opening of a narrow defile of the Balkan, as the road descends into a plain.

*Dragoela*, 4 hours. A Bulgarian village. The increasing appearance of industry begins to strike the traveller. The rich plains are well

cultivated, and the mountains covered with vineyards to their summits.

One hour before reaching Shumla the road again crosses the Kamitschi Su.

SHUMLA, 4 hours.

Shumla, one of the strongest fortresses of Turkey, and a town of about 40,000 Inhab., chiefly Mussulman, lies at the E. foot of a group of hills, entirely separated from the Balkan by the valleys of the Kamtschik, within a horseshoe-formed recess, whose sides are steep precipitous walls of rock, accessible only in one or two places. The summit of these cliffs is a wide table-land, covered with brush and underwood, intersected by narrow paths, beyond which there is no passing to the rt. or l. The town lies in the hollow below, and the fortifications crown the heights around, and are of great extent. Besides the strongly-bastioned enceinte there are numerous detached works, massive barracks, and hospitals, built since 1830. The weakest point is towards Stradiascha to the N. The roads from Varna, Constantinople, Siliistrisia, and Rustschuk meet here.

Shumla was besieged by the Russians under Romanoff in 1774; under Kamienski in 1810; and under Diebitsch in 1828-29. In July, 1828, the Emperor Nicholas in person directed the attack, but with very unsuccessful results. The resistance of the Turks under Hussein Pasha to their invaders reflects honour on their skill and courage.

Tatseköi, 3 h. A Turkish village.

Razgrad, 6 h., a considerable town at the junction of 4 roads to Rustschuk, Shumla, and Siliistrisia. Two immense tumuli are passed, on which trees are growing. Similar sepulchres appear all around Razgrad; they are perhaps the monuments of some great battle, either in the expedition of Darius, son of Hystaspes, who, marching against the Scythians, encountered the Getae before reaching the Ister, or in that of Alexander when he fell in with the Celts and Gauls.

Torlack, 5 hours. A town or village of considerable size; the land around it is highly cultivated.

Rustschuk, 7 hours.—situated upon the S. bank of the Danube, offers a novel and striking appearance, with its white chimneys, mosques, and minarets rising from amidst forests of fruit-trees; beyond it appears the Danube, 2 m. in width, but its shores are low and mean, and its channel filled with a number of shallows and islets, which, by dividing the current, diminish its grandeur. Rustschuk is the principal town and the seat of government of the Eyalet of Siliistrisia: it is fortified with ramparts and a fosse with drawbridges. The town has an extensive trade with Vienna in cloth, indigo, corn, and wine. For an account of its siege by the Russians the reader is referred to 'Valentini.'

Ginzero,  $\frac{1}{2}$  hour by the ferry, on the Wallachian bank of the Danube; a place which enjoys a considerable commerce. It was originally the fortified bridge-head to Rustschuk, until the treaty of Adrianople compelled the Turks to raze its works to the ground. From this place a carriage-road commences, but the travelling is slow, as the country is frequently inundated, and the roads deep in mud.

Tiza,  $2\frac{1}{2}$  hours, which retains in its name the only vestige of Tissum.

Kepora,  $5\frac{1}{2}$  hours.

The whole country from the Danube to Bucharest is little better than the steppes of Russia. As we approach Bucharest we have a view of the snowy mountains of Transylvania.

BUCHAREST, 4 hours. Inns.—*Hôtel de France*, board and lodging 12s. a day, bed 1 dollar; and a few inferior inns and lodging-houses. The shops are large and well supplied, and the khans are capacious.

Bucharest, though the capital of Wallachia, the residence of the Prince Hosopdar and of an Archbishop, and containing 60,000 Inhab., has much

the aspect of a large straggling village. It covers a great deal of ground—4 m. from N. to S., by 3 m. from E. to W.—owing to its houses, the majority of which are cabins of mud and brick, being interspersed with gardens. In the centre of the town, in a large square, stands the cathedral, and there are 300 other churches, most of which have spires glittering with tin coverings. These give the city an imposing appearance at a distance. There are 2 convents surrounded by high walls. One of the principal buildings is a large and handsome *Opera-house*. Bucharest has the reputation of being the most dissolute capital in Europe. Gambling-houses, cafés, and billiard-tables are very numerous, gaming being a prevalent vice. There is a gay *promenade*, frequented in the afternoons by the equipages of the Boyards and of the foreign consuls, and a *public garden* prettily laid out. The trade consists in grain, wool, butter, and cattle. Bucharest is the residence of an English *Consul-General*.

### ROUTE 3.

#### BUCHAREST TO ROTHENTHURM AND HERMANSTADT.

|                           | Hours. |
|---------------------------|--------|
| Bulentin . . . . .        | 4      |
| Florest . . . . .         | 4      |
| Maronches . . . . .       | 3      |
| Gayest . . . . .          | 3      |
| Kirchinhof . . . . .      | 3      |
| Pitesti . . . . .         | 4      |
| Munichest . . . . .       | 3      |
| Kurte D'Arđjish . . . . . | 3      |
| Salatroick . . . . .      | 5      |
| Perichan . . . . .        | 6      |
| Kinnin . . . . .          | 7      |
| Lazaret . . . . .         | 2      |
| Rothenthurm . . . . .     | 2      |
| Hermanstadt . . . . .     | 4      |
| —                         | —      |
|                           | 53     |

On leaving Bucharest the road crosses the wide Wallachian plain,

passing the towns and villages of *Bulentin*, *Florest*, *Maronches*, *Gayest*, and *Kirchinhof*, none of which contain any objects of much interest. We then continue our course over the plain, and cross the river *Dumbovitza* by a ferry.

*Pitesti*, 4 hours. A village of 100 houses, apparently wealthy; the land around is well cultivated, and the wine excellent.

*Munichest*, 3 hours.

*Kurte D'Arđjish*, 3 hours (see Rte. 7). The view of this place, with its ch., of the Carpathian mountains covered with forests, and of more distant summits capped with snow, reminds the traveller of the Tyrol, and at a distance the town resembles Innsbruck. Here are the remains of a Roman temple, constructed of terra-cotta tiles. The houses, small and extremely clean, are built of wood. From this place commences the path through the mountains. High snowy summits belonging to the great Carpathian barrier, which separates Wallachia from Transylvania, are now in view.

*Salatroick*, 5 hours. A small and poor village, but the houses as clean as the cottages of Switzerland. It is situated among the mountains.

The road may now be considered as truly an Alpine pass, except that the mountains are covered to their summits with trees, while the views are not to be compared in grandeur with those in the Alps. The more distant mountains are loftier and covered with snow.

*Perichan*, 6 hours.

We now pass through a rugged and mountainous defile. The forests and views in this part of the passage are very grand. Before reaching Kinnin we cross a rapid river.

*Kinnin*, 7 hours. The last place in Wallachia.

In a favourable season the journey from Salatroick may be accomplished in a much shorter time than is here stated.

A torrent flowing through a chasm

in the mountains, and thence into the Aluta, is the boundary of Wallachia and Transylvania. After crossing this torrent, we climb a steep and difficult ascent, by a most dangerous road, consisting, in parts of it, of a mere shelf of planks, really hanging over a stupendous precipice, beneath which roll the rapid waters of the Aluta. This river is accurately described by Ptolemy, as dividing Dacia towards the N., and flowing impetuously: it has, moreover, preserved its ancient name unaltered. The scenery here is of the most striking description: the bold perpendicular rocks; the hanging forests; the appearance of the river, flowing in a deep chasm below the road; and the dangerous nature of the pass itself—all these contribute to heighten its sublimity. It is certainly one of the most remarkable passes in Europe, if not in the whole world.

At 2 hours from Kinnin the traveller may halt for the night at the Lazzaretto, in the director's house. On arriving at the Austrian frontier, his passport and baggage will undergo the usual examination.

*Rothenthurm*, 2 hours. The road continues along the mountainous defile, and above the river, to the ruins of the "Red Tower," from which the pass derives its name. The whole way from this place as far as Deva the mountains consist of Sienite porphyry.

After leaving Boitra the country becomes open, and the road winds down the mountains into the fertile territories of Transylvania. Here everything wears a new and joyous aspect.

*Hermanstadt*, 4 hours from Rothenthurm, is one of the capitals of Transylvania. It is a large and opulent town, containing about 20,000 Inhab. The principal object of curiosity is the museum of Baron Bruenthal, with its collections of Transylvanian minerals, &c.

Hermanstadt takes its name from the Saxon chieftain Hermann, who

conquered Transylvania in the 12th century. The inhabitants are chiefly of German origin. HANDBOOK FOR SOUTHERN GERMANY.

#### ROUTE 4.

##### BELGRADE TO CONSTANTINOPLE BY THE DANUBE.

|                        | Hours. |
|------------------------|--------|
| Grotzka . . . . .      | 4      |
| Semendria . . . . .    | 4      |
| Columbatz . . . . .    | 14     |
| Milanovatz . . . . .   | 7      |
| Shistab . . . . .      | 7      |
| Cladova . . . . .      | 3      |
| Brsa Palanka . . . . . | 6      |
| Widin . . . . .        | 10     |

And the remainder of the way to Constantinople is made by the ordinary steamers in 4 days.

*Grotzka*, 4 hours, is a village of 800 Inhab., on the high Servian bank of the river. There is a khan offering tolerable accommodation. The Austrian army of Wallis was defeated here by the Turks in 1739.

*Semendria*, 4 hours, a town containing a pop. of 10,000, at the confluence of the small river Jessava with the Danube, is a place of some commercial importance. Its old castle, built by the Servian Prince, George Brancovici, in the year 1433, is garrisoned by Turks, but the remainder of the inhabitants are exclusively Christian, and their principal occupation is the lucrative trade in hogs, which are reared in the extensive oak-forests of the interior, and exported into Hungary, whence they travel even as far as the market of Paris before they are killed. Good wine is made in this neighbourhood. The best lodging for a night is to be found in a new coffee-house on the river.

Passing *Kulich*, an ancient and ruined fort at the mouth of the considerable river *Moava*, and leaving *Ostrova*, a village on an island of the same name that stretches for some

miles in the bed of the Danube, with great fisheries on one side, and the small hamlet of Petka on the other, the traveller reaches the castle of Rama, near which may be seen the remains of a Roman fort over against the Hungarian village of Uj Palanka, and its fortified island connected with it by a long bridge. Here commences the portion of the Danube's course which is reputed the most picturesque, the banks being high and rocky where the river has burst its way through the limestone chain of mountains running N. and S., and connecting the Carpathian with the Balkan.

The Servian castle of *Columbitz*, 14 hours from Semendria, appears with its grey towers rising from a rock washed by the stream. It was built by the Austrian Empress, Maria Theresa. Near it is the small place of the same name, where accommodation is to be had. There is an interesting fountain here, ebbing and flowing every 6 hours.

*Milanovatz*, 7 hours, is a modern town, founded by Milosh, Prince of Servia, and called after his eldest son Milan, when the inhabitants of the neighbouring island of Poretsch abandoned their dwellings in consequence of frequent inundations and malaria.

Along the sides of this rocky file, at a height of 5 or 6 feet above the river, where the *Kazas* or Caldron, a species of whirlpool, is enclosed by precipices 700 ft. in height, there are still visible at the foot of the cliffs on the Servian side, the chiselled resting-points for the beams that supported a Roman road scooped out of the rock. Here also is still seen a Latin inscription commemorating the Emperor Trajan's first campaign in Dacia, in the year of our Lord 103, which runs thus: "IMP. CES. D. NERVÆ. FILIUS. NERVA. TRAJANUS. GERX. PONT. MAX."

After emerging from this rocky pass, the traveller comes to the island on which the Turkish fortress of

New Orsova stands. Its position is most advantageous, being at the point of contact of the principalities of Servia and Wallachia with Austria, and not far from the Bulgarian territory, which is entirely Ottoman, and has none of the forms of self-administration granted to the 2 other provinces named. It is commanded by the small fort of *Shistab* on the rt. bank of the river, 7 hours below Milanovatz, which, like other Servian castles, is garrisoned by Turks. Further on are the cataracts bearing the name of the *Iron-Gate*, and then the Servian town of

*Cladova*, 3 hours, with its fortress called *Feth-Islam* (Victory of the Faith). The pop. is about 3000, and the only accommodation to be had is that which the hospitality of the *capitan* or chief Servian authority willingly affords. Opposite it on the Wallachian shore is the town of

*Traul Seviriul*, deriving its name from a neighbouring tower still standing, which was repaired by Septimius Severus. Along the l. bank of the river appear at regular distances a number of watch-posts, forming the sanitary cordon stipulated by Russia in the treaty of Adrianople.

2 m. lower down are the remains of *Trajan's bridge*, of which the ruined buttresses stand on either bank of the river. It was destroyed by Hadrian, who abandoned the colonies placed by his predecessor in Dacia. Near this the confluence of the small river *Tisok* with the Danube indicates the boundary of Servia, and the rt. bank becomes Bulgarian. The appearance of the villages is much less prosperous, the neat white Servian cottages being replaced by assemblages of low wattled dwellings scarcely better than dog-kennels. After leaving

*Brsa Palanka*, 6 hours, the last place in Servia, and containing a line of shops and taverns for the use of boatmen on the river, we come to

*Widin*, 10 hours, the first Bulgarian town. It is called by the Turks the Virgin Fort, from its never having been taken. It possesses 25,000 Inhab., and is apparently well fortified.

rt. The Bulgarian bank of the Danube is everywhere high and commanding, descending to the water in cliffs.

l. The shore of Wallachia is low and marshy; the towns along the Bulgarian bank are chiefly fortresses erected at spots where the river is passable, and usually are the starting points of roads leading S. across the Balkan. On the Wallachian side are the straggling village and quarantine station of *Kalafat*, stoutly defended by the Turks against the Russians in 1854.

*Low Palanka*, 10 hours, is a small Bulgarian town, beautifully situated on the wooded heights overhanging the river. This has been the scene of insurrectionary movements against the Ottoman Government of late years.

The fortress of *Nicopoli*, 30 hours, containing 10,000 Inhab., which comes next, is perched on a line of limestone cliffs, memorable as the scene of the Hungarian King Sigismund's defeat by Sultan Bayezid I., in 1396. On the l. bank is the Wallachian town of *Turnal*, which is merely a small market-place for the produce of the interior.

3 hours lower is *Sisow*, a town of some commercial importance, in Bulgaria, with a pop. of 21,000. The minarets of 8 mosques rise from it, and the old castle above it was the spot on which the peace of 1791 was concluded between Austria and Turkey, by the treaty bearing its name. On the northern or Wallachian shore are the large but insignificant villages of *Symnitz* and *Tulesti*.

rt. *Rustoskik*, and l. *Giurgevo*, 15 hours: see Rte. 2.

*Tortocai* and *Olenitza*, 10 hours, are the scene of Omer Pasha's victory

over the Russians on the 4th November, 1853.

rt. *Silistria*, 6 hours, contains 20,000 Inhab., and is an important military position, which has played a prominent part in the wars between Russia and Turkey. It was the key of the Czar's operations in 1829, and it remained in his hands until his demands of payment of the expenses of the campaign were satisfied by Turkey. Near it is the Wallachian town of *Kalarash*, of no importance.

rt. At Tchernavoda the Danube approaches within 34 m. of the Black Sea, but is separated from it by a peninsula or tongue of high land, extending N. nearly opposite to Galatz, called *Dobrudscha*. From Tchernavoda a road runs to Kustandje, on the Black Sea, partly parallel with a stream, or rather a chain of lakes, called Karasu. At Bourlack (4 hours) the stream ceases, and the valley is shut in by hills crowned with downa, from which the sea is visible. From Rassova, on the Danube, to a point a little S. of Kustandje, runs a rampart of earth called Trajan's Wall. It is certain that no branch of the Danube ever flowed into the sea across this tongue of land, which presents on the side of the sea an uninterrupted range of low hills and cliffs.

The district of the Dobrudscha is, at most seasons, a wilderness, partly owing to its having been deprived of its Tatar inhabitants, after 1829, by the Russians, but chiefly owing to its subsoil, which, excepting to the N. extremity, where rise the hills of Matschin (? granite), consists of porous limestone, which retains no water and furnishes no springs on the surface. Population is scanty; the villages are wide scattered, and drinking-water is obtained only through a few deep wells. Corn is scarcely cultivated at all; hay and fodder are very scarce; the scanty herbage dries up early in the summer; and the flocks of sheep and herds of buffaloes repair to the borders of the

Danube for pasture. This desert extends, S. of the Wall of Trajan, nearly as far as Basarjik and Varna. It is not tenable by troops, unless they carry food, forage, and water with them.

A canal was at one time projected between the Danube at Tchernavoda and the Black Sea at Kustandje, but a survey made by a Prussian engineer proved that the head of the valley of Karasu was 164 ft. above the sea, and that not a drop of water was to be obtained on the summit-level (limestone hills) to feed a canal if it were made.

rt. Matschin, a fort backed by picturesque hills (granite?), rising to a height of 1000 ft.

I. Some distance further on are the twin shipping-ports of Wallachia and Moldavia, *Ibraila* or *Brailow*, a fortress, until taken and razed by the Russians in 1828, and *Galatz*, whence their grain is chiefly exported; the former having 20,000 Inhab., and the latter 30,000. There is a British Vice-*Consul* for them both, who resides at Galatz, where there is also a good *hotel*. In 1809 the Russians crossed the Danube opposite Galatz, connecting the island with bridges of boats to either shore. At Galatz there is a large trade in preserved meats for ships, &c., with relation to which the place gained an unenviable notoriety in England 2 or 3 years ago, in consequence of a gross fraud perpetrated by a contractor there on our government.

rt. *Tulsta* is a rising Bulgarian port, and England has a Vice-*Consul* also there. This would be the best starting-point for a tour in that part of Lower Bulgaria called the Dobrudscha; but as the steamers do not stop here, it would be necessary to take a sailing-boat from Galatz. Accommodation can be obtained by applying at the Vice-*Consulate*.

rt. Below the Turkish fortress of *Isakdje* the Danube divides into 3 arms. The southern or Sulina branch,

alone navigable, varies in width from 150 to 200 paces. The space between it and the N. arm for a distance of 40 m. is an uninterrupted expanse of mudbank, waving with a sea of reeds and rushes 10 ft. high.

The Black Sea is entered by the Sulina mouth of the Danube, where many wrecks show the dangers of its navigation, especially when there is little water on the bar.

*Kustandje* (Constantino), a small village, stands on the extremity of a promontory, surrounded on 3 sides by the sea, and rising in inaccessible precipices, 100 ft. high, of limestone, forming a partially sheltered haven, having in places only 7 ft. water. The town occupies a Roman site, and retains in its ruined mole and other buildings traces of Roman masonry. The rampart of Trajan, mentioned above, touches on the Black Sea at this place.

The only port at which the steamer touches on its way from thence to Constantinople is

*Varna*, where it remains a few hours. There is a *British Consul* here, who may be applied to for information on the state of the interior before proceeding inland, as the roads are often both heavy and unsafe. This place is strongly fortified and has stood important sieges, such as that of 1828 by the Russians, who took it at last, though not by the treachery of its commandant, Yusuf Pasha, as was said. It has about 20,000 Inhab. The weekly steamer leaves it on the afternoon of Saturday days, and arrives at Constantinople on the following morning. There is a quick boat once a fortnight during summer from Vienna to Constantinople, performing the whole voyage in 7 days, and touching only at Semlin and Galatz.

*Veraa* is situated on the northern side of a small bay of the Euxine, Cape Galata forming the opposite promontory. There is good anchorage for ships of small burden, but a project has been started for cutting a

ship-canal into the neighbouring *Lake of Devna*, which now discharges its waters through a narrow outlet, and thus forming a safe and commodious harbour and docks. The sea-face of the town is defended by 3 powerful batteries, one being in the centre, and the others at either end. Owing to the small depth of water, these batteries are considered sufficient for the defence of the harbour, as ships of large size could not approach near enough to do any other damage than what could be done by a bombardment. The batteries are further connected by a loopholed wall, and are armed with English guns of the largest calibre. On the land side the town is completely enclosed by an *enceinte*, which follows closely the old wall (which existed when Varna was besieged by the Russians in 1828); but at every favourable spot bastions have been thrown out, constructed on scientific principles, flanking the ditches in front of the curtains, &c. They are very heavily armed and in good order.

On the S.W. corner of the fortress is a bastion which commands a swamp of some  $\frac{1}{2}$  of a mile in width, separating the city from the range of hills on the opposite side of the bar. To the W. is open ground running up towards the valley containing the twin lakes Devna. From them on round to the N. is a range of hills, rising abruptly from the plain, and probably about 200 or 250 feet high, terminated towards the sea by a sugar-loaf hill, on which, during the siege, the emperor Nicholas pitched his tents.

Varna mounts altogether 200 pieces of artillery, the greater portion of which are of large calibre. It contains barracks capable of housing 5000 men, but nearly double that number would be required to man its works efficiently.

"On the whole," writes an English military traveller in 1853, "Varna may be considered a second-class

fortress, capable of making a protracted defence; and as it is one of the best of the very few harbours on the western coast of the Black Sea, it is a position of the utmost importance. In its siege by the Russians in 1828, when its walls mounted but some 20 pieces of artillery (so say the Turks), and when the works were not nearly so extended or in such good order as they are in at present, it stood a siege of 3 months. It may be fairly thought to be good for that period now."

*Constantinople.* See p. 53.

### ROUTE 5.

#### WIDIN TO VARNA, BY LOFTSHA, TIRNOVA, AND SHUMLA.

|                       | Hours.          |
|-----------------------|-----------------|
| Aktshar . . . . .     | 5               |
| Djibra . . . . .      | 11              |
| Ostrova . . . . .     | $11\frac{1}{2}$ |
| Glava . . . . .       | 4               |
| Plevna . . . . .      | 5               |
| Loftsha . . . . .     | 6               |
| Selvi . . . . .       | 7               |
| Tirnova . . . . .     | 5               |
| Osmannbazar . . . . . | 14              |
| Eski Djuma . . . . .  | 4               |
| Shumla . . . . .      | 5               |
| Pravadi . . . . .     | 6               |
| Varna . . . . .       | 5               |

88½

The interior of Bulgaria is a great undulating plain, partially wooded and richly cultivated. The larger villages offer tolerable sleeping-places, when application is made to the chief Turkish authorities.

Plevna, 36½ h. from Widin, is the first town on this road, which crosses by ford or ferry, before reaching it, the small rivers Aktshar, Smorden, Lom, Djibra, Ugustul, Sidul, Insikra, Isker, and Vid. Plevna possesses a population of 30,000, and is a centre of internal trade and manufactures. It is also a hotbed of political intrigue, schools having been established here by Russia, in

which the Slavonian language and theory of nationality are assiduously taught. There is a good *khan*.

After rising to a considerable height, the road reaches a most splendid point of view, over the broad valley of the Danube on one side and the wooded acclivities of the Balkan on the other. Descending to a small plain, it brings the traveller to

*Lofsha*, 6 h., which has 15,000 Inhab., of whom only one-tenth are Christians, and no less than 9 mosques accordingly display, on nearing the town, their domes and minarets. This is the focus of Mussulmanism and Ottoman propaganda, which radiate hence over all Bulgaria in opposition to Christianity and Russianism ably combined. The *khan* is good here also.

*Tirnova*, 12 h., can be reached by 2 roads of nearly equal distance, the one by Selvi, and the other by Kakrina and the course of the Ruisitsa, which is forded at Muina. The latter route is hilly, and sometimes unsafe. Tirnova, though containing no more than 15,000 Inhab., equally divided between Christians and Mahometans, is virtually the capital of Bulgaria on account of its central position. There is great activity here, both commercial and educational. Good khans and coffee-houses abound.

The road now follows the valley of the Saltar through a mountainous district of some beauty, and, passing

*Osmansazar*, 14 h., where a wretched night will probably be spent in a low *khan* for muleteers, it goes down the course of the Kirkgetshi, or Forty Fords, so called from the number of times that the stream must be crossed.

*Eski Djuma*, 4 h., has no interest, and thence in 5 h. the traveller proceeds to

*Shumla* (see Rte. 2).

*Pravadi*, 6 h., is situated in a valley, with hills closely commanding it on either side. A parapet has been

thrown across the valley, and terminated at each end by batteries commanding the ground in front. Parapets have further been constructed up the sides of the hills, and their summits occupied. Blockhouses, which appear to be *de rigueur* in Turkish fortifications, are here of course brought into play. The town itself was completely destroyed by the Russians, and but little has been done towards repairing it.

From Shumla it takes 11 h. to Varna.  
(See Rte. 4.)

#### ROUTE 5A.

##### PASSES OF THE BALKAN— RUSTSCHUK TO KIRK-KLISIE, BY TIRNOVA.

The river Yantra bursts through the lower chain of the Balkan, in a deep and singularly winding valley, in the midst of which stands

*Tirnova*, a town inhabited chiefly by Greeks and Bulgarians, and surrounded by the *Castle* of the last Kings of Bulgaria, on the point of a rock nearly surrounded by the stream.  
(See Rte. 5.)

The road crosses the Yantra by a bridge at Yabrova, where the road begins to ascend through magnificent beech forests up to the *Pass of Schibka*. Near this are the sources of the rivers Yantra and Tundja. A steep descent leads to the village of Schibka. On the S. side of the Balkan stretches the beautiful and fertile valley of Kasaulik. Here roses are cultivated in the fields for otto of roses.

#### ROUTE 5B.

##### VARNA TO CONSTANTINOPLE, OVER THE BALKAN, BY BURGAS.

Several steep paths lead over the ridge ending towards the Black Sea in the promontory Galata Bournu.

Near Podkaschi village the marshy river *Kamtschik* (50 paces wide) is crossed on a flying bridge. Near Derwischjowan are remains of Turkish fortifications. Here 2 paths diverge to Burgas, both leading over the E. extremity of the Balkans through underwood impenetrable except along the narrow paths. The deep valley of the Kosakdereh is crossed, as well as some minor gullies difficult to traverse in wet weather. Owing to the thickness of the wood this road is a continued defile.

#### *Misiori.*

#### *Burgas.*

From Burgas a cross-road runs N.W. to *Aidos*, a town situated near remarkable warm springs, and an important military post at the S. base of the Balkans, where roads from Varna and Shumla debouch.

There is also a road from Burgas to Karnesbat.

### ROUTE 6.

#### WIDIN TO GALATZ, BY CRAJOVA AND BUCHAREST.

##### Hours.

|                     |                |
|---------------------|----------------|
| Kalafat . . . . .   | 4 (in a boat.) |
| Crajova . . . . .   | 10             |
| Slatina . . . . .   | 5              |
| Tekatsh . . . . .   | 9              |
| Bucharest . . . . . | 10             |
| Urtsichem . . . . . | 7              |
| Ibraila . . . . .   | 9              |
| Galatz . . . . .    | 2              |
| <hr/>               |                |
|                     | 524            |

At *Kalafat* (see Rte. 4) a quarantine of 4 days will be performed, and then the traveller will proceed in a vehicle of the most primitive description, as in Wallachia carriages on springs can only be procured at Bucharest. But, if speed can compensate for inconvenience, he will soon be reconciled to the small 4-wheeled cart of the post-ing establishment, for it will convey him with 4 horses at an average

rate of 10 m. an hour. The expense is trifling, being only 10 piastres per post of about 2 leagues each, besides a small gratuity to the postilion. Most of the post-stations are mere hamlets or solitary houses, offering no species of refreshment, and the traveller would do well to carry his own provisions. In the few towns in Wallachia beds may be found, and there only should he think of halting for the night.

The first of those on this road is *Crajova*, 10 h., the capital of Little Wallachia, and a straggling town of long, ill-paved streets, covering a great extent of ground, and containing about 40,000 inhab. It offers nothing in the way of antiquities, but some Roman remains are to be seen not far from it, at a place called *Caracal*. The hotel at Crajova is not bad.

Resuming the rattling scamper across the open plain, and changing horses at *Mirda*, the town of

*Slatina*, 5 h., appears. It is prettily situated on the banks of the river *Olt* or *Alut*, which separates Little from Great Wallachia, and is crossed here by a fine wooden bridge. Slatina is about half the size of Crajova.

The other stages, as far as Bucharest (see Rte. 2), and between that city and Ibraila and Galatz (see Rte. 4), are over the same level and monotonous country as between Kalafat and Crajova. Not a single object meets the eye on the horizon; and the way—for it is not a road—traverses interminable plains with occasional copse-woods.

### ROUTE 7.

#### TURNUL SEVERINUL TO BUCHAREST.

##### Hours.

|                           |   |
|---------------------------|---|
| Czernetz . . . . .        | 1 |
| Glogova . . . . .         | 3 |
| Tismana . . . . .         | 2 |
| Carried forward . . . . . | 6 |

|                                  | Hours. |
|----------------------------------|--------|
| Brought forward . . . . .        | 6      |
| Tirgujilu . . . . .              | 6      |
| Polovratz . . . . .              | 5      |
| Horezul . . . . .                | 2      |
| Bistritza . . . . .              | 1      |
| Monastir destr' un iem . . . . . | 2      |
| Oknitzia . . . . .               | 2      |
| Rimnik Valcea . . . . .          | 1      |
| Kurte d'Ardjish . . . . .        | 6      |
| Kimpolung . . . . .              | 5      |
| Tirgovist . . . . .              | 6      |
| Pitesti . . . . .                | 8      |
| Gaesti . . . . .                 | 6      |
| Bucharest . . . . .              | 8      |
| <hr/>                            |        |
|                                  | 64     |

If the traveller should not be hurried for time, he would find this a much more interesting route to Bucharest than the last, though more circuitous. By leaving the steamer at Turnul Severinul, opposite Cladova, instead of Widin or Kalafat, he will thus be able to see the Carpathian monasteries and a large portion of Wallachia.

*Czernetz*, 1 h., is a populous place, situated in a hollow, and shows signs of agricultural prosperity. From thence to *Tismana*, 5 h., by *Glogova*, the country is well-nigh one continuous field of maize, until it rises to that range of mountains, every pass of which is occupied by convents. These were built as a line of defensive establishments for the northern frontier of Wallachia, as well as with the view of facilitating pacific communications. They are all situated advantageously for military purposes, and their deeds of foundation impose on the fraternities the obligation of entertaining wayfarers. It is in virtue of this duty of hospitality that the hospodars and boyards take up their abode in them during summer; but they overlook one of the principal conditions of their institution, which is, that no visitor shall stay longer than 3 days in any monastery.

*Tismana*, a very picturesque con-

vent in a wooded dell of the Carpathians, was founded before the principality of Wallachia; for the first of the princes, Black Rudolph, repaired it in the year 1366. On the face of a perpendicular rock is the cell of St. Nicodemus, a Servian who lived about 5 centuries ago, and whose body was removed hence to Montenegro by some of his countrymen during a war between the Servians and Wallachians. A fine spring of clear water issues from the rock, and falls from a plateau, on which the monastery stands, into a small river below, forming a cascade of 150 ft. in height. The buildings are very striking in their old garb, but they are now undergoing a process of vulgar renovating Vandalism to make them suitable as summer-quarters for his highness the Hospodar of Wallachia. There is still unwhite-washed a lovely little ancient chapel on a point of the rock. Over the gate of the principal ch. may be seen the *fleur de lis*, which was a compliment paid by Radu Negru to his Roman Catholic princess.

Driving through Pestishani and Tirgoist, villages chiefly composed of log-huts, the traveller reaches *Tirgujilu*, 6 h., on the river Jil, where he can sleep in the house of the Ispravnik or administrator, if the day be far spent.

From thence to Horezul by *Polovratz*, extensive meadows of the brightest green, with occasional clumps of trees, and steep hills clothed with thick forests of well-grown oaks, render the landscape as fair as may be. The *Oltrezo*, a rapid stream descending from the lofty mountains on the l. by a rocky defile, at the mouth of which stands another monastery, is soon crossed, and the richest of these cloisters appears, imbedded in woods and hills.

*Horezul*, 7 h., has an income of no less than 5000*l.* per annum, enjoyed by 36 monks. The cloister has no great claims to architectural beauty,

though it is fancifully designed. It is about 2 centuries old. Its position, in a narrow ravine overhung by noble cliffs, is very striking, and there are delightful walks around it. A day or two might pass agreeably here, aided by the splendid hospitality of the superior.

*Bistritza*, 1 h., is another such conventual palace in a lovely alpine scene, which is well worth visiting. It is built at the foot of lofty cliffs, from which gushes the river of the same name, derived from the Slavonic word *bistra*, or clear. The stream is said to be productive in particles of gold, which it conveys, as well as small rubies from the bowels of the Carpathians, to be washed out of the sand by gipsies. There is a grotto half way up the rock, whose entrance is very small, but in which 1000 persons have found refuge during the incursions of invaders. It was once inhabited by a hermit who had taken a vow never to speak, and a beam still projects from the orifice, with the remains of a rope and pulley attached to it, by means of which he received the food offered to him by the faithful. Women, children, and chests containing objects of value, were raised to this place of safety during the revolution of 1821 in the same manner. On the hill above it rise the 2 small monasteries of *Papusa* and *Arnuta*, to which interesting excursions may be made. Indeed, these convents of the Carpathians, which have hitherto been so little visited, offer many attractions, and might become great favourites with summer tourists were they better known.

On thus nearing the Carpathian mountains, the outlines of the scenery become more and more gigantic in all their features, and, on turning again towards the plain, the road traverses for some time a beautifully wooded country of a tamer aspect. It winds awhile in the bed of a river enclosed by 2 picturesque ranges of low hills,

and at last reaches patches of cultivation. Just before leaving the wood we come to the

*Monastir deatr' un lemn*, 2 h., which has been called thus from the ch. having been built of the wood of a single tree. The name is also more poetically explained. Tradition avers that an old hermit once lived in the forest, sleeping sometimes under one tree and sometimes under another, but always returning at break of day to a large oak, in a cleft of which he had deposited an image where he prayed. The oak was destroyed by lightning in a storm, while the image remained unscathed; its fame spread far and wide, and "Our Lady of the Tree" became celebrated for her miracles; a wooden ch. was erected for her, and a holy sisterhood founded to take care of the image. They are now 70 in number, most of them mere peasants.

*Ohniza*, 2 h., is a large village, in a valley more wild than pretty. Its inhabitants are chiefly miners, who work in the neighbouring salt-mines. These are easily examined, and well repay the trouble, being extensive and admirably arranged in broad subterraneous streets, with rows of lamps glittering along the crystallized walls.

*Rimnik Valcea*, 1 h., on the river *Olt*, is a town of only 800 Inhab., but having nevertheless all the appearance of a city; the houses, though scattered about, being generally good, and the streets broad. It was the ancient *Romula Vallis*, of which its present name is a corruption, and it was once the seat of Trajan's government of his Dacian province. He constructed a road to it from his bridge over the Danube when Sarmatogetussa, the capital of King Decebalus, had been destroyed. Some vestiges of this Roman road are still visible at a short distance from the town. There is a curious old ch., supposed to have been built in the 12th century, when this was an episcopal See. No inn exists,

but the Ispravnik receives strangers in his house.

*Kurte d'Ardjish*, 6 hours (see Rte. 3), has a monastery of great fame in the country. It was built in 1514 on a portion of the ruins of the ancient capital *Argidava*, whence its modern name. The ch. is very beautiful, being covered with a profusion of sculptural ornament. It contains the bones of St. Philoftea, who was a young girl of Tirnova, in Bulgaria, the daughter of a labourer, a passionate man and a great eater. He suspected her of eating a portion of the food she carried to the fields for him, and on watching her saw that she gave some of it to the poor. He killed her on the spot, and she was canonized. Michael the Brave, the greatest of the Princes of Wallachia, defeated 3000 Tartars on this plain when they invaded the Principality.

The road now lies across parallel lines of hills and mountain-torrents in deep valleys, the whole enriched with noble woods. *Domnesti*, on the small river *Domnul*, and *Albești* on another stream, are large villages to be passed before reaching

*Kimpolung*, 5 h. This was the first capital of Radu Negru, and its name is a corruption of *Campus Longus*. The situation of the town is remarkably striking, being enclosed on every side by a barrier of hills, while the gigantic Carpathians look down upon it from their more distant heights, which appear so close, however, that one fancies every tree on their steep flanks and hoary summits might be counted. The population of Kimpolung, before the Hospodars transferred their residence to Kurte d'Ardjish, and thence to Tirgovist and Bucharest, was very considerable, but it does not now exceed 9000. There are some large houses and several churches, though none of them are interesting, except perhaps that which belonged originally to the palace of Black Rudolph. It is now a monastery, and the fortifications,

with a gate-tower on the river, are in a good state of preservation. In the church a portrait of the founder and a golden chalice of the time of Prince Matthias Bassaraba are shown as sacred relics of the glorious age of Wallachia. There is also a curious old Romish chapel which was built by Rudolph's princess for her own use. There is a curious nunnery near Kimpolung which the traveller should visit.

This is *Nemo-est* (1 h.), so called from Rudolph's having remarked, in the Latin dialect still spoken by the Moldo-Wallachians, on first viewing the country from this spot, that it was not inhabited. In the year 1236 the Moguls invaded the Danubian plain. The Byzantine Emperor, Theodore Comnenus Lascari, sent his empress to sue for aid from St. Louis of France, and to offer him in return the crown of thorns worn by our Saviour. A treaty was concluded, and the enemy, being thus driven back from the south, fell upon the northern territory of ancient Dacia. Batus Khan, the grandson of Gengis Khan, was now their leader, and his first halt was in Upper Moldavia, at a place still called after him *Botoshan*. The Lord of Vacaras, in Transylvania, by name Rudolph, and surnamed the Black, marched against them, and returned to his castle with 9 sacks full of their ears. Having once crossed the Carpathians, he recrossed them by this pass to occupy the country which had been laid waste and depopulated. The conventional chapel of *Nemo-est* is a grotto cut in the solid rock. The local legend relates that a shepherd asleep on the hill saw the Virgin Mary in a vision, who told him her image was under his head. He dug till he found the chapel in its present state with the image on the altar. To make it easy of access he opened a lateral door in the rock, and both entrances still exist. This incident, which is said to have occurred 3 centuries ago, created so great a sen-

sation in the district, that certain pious ladies built cells round the ch. and devoted the remainder of their lives to its care. There are at present 30 nuns. They say that they often hear chanting in the rock at a little distance, and hope to find another chapel by digging for it.

*Tirgovis*, 6 hours, is now a town of 14,000 Inhab., displaying remains of greatness. There are the ruins of the palace of the princes, and the tomb of Michael the Brave; the Monastery *Diala*, or On the Hill, which has been modernised, with the exception of a small antique ch. of sculptured stone, containing that tomb; and the ruins of a large house with a chapel in the principal street of the town. This house has been uninhabited for 3½ centuries in consequence of its last occupant, the Archbishop Nyphon, having pronounced a curse on it, on the town, and on the prince of the day, Radu IV., for an unlawful marriage.

*Pitesti*, 8 hours, and *Craesti*, 6 hours, are small towns of little moment, situated in the hilly and wooded part of Wallachia, through which the journey is delightful; and 8 hours more on the open plains bring the traveller to

Bucharest (see Rte. 2).

### ROUTE 8.

#### BUCHAREST TO JASSY, BY FOCSHAN AND BACOW.

|                        | Hours. |
|------------------------|--------|
| Buseo . . . . .        | 12     |
| Siam Rimnik . . . . .  | 6      |
| Focshan . . . . .      | 6      |
| Azat . . . . .         | 3      |
| Bacow . . . . .        | 4      |
| Romano . . . . .       | 3      |
| Tirgu Formos . . . . . | 4      |
| Podlealoi . . . . .    | 3      |
| Jassy . . . . .        | 2      |
| <hr/>                  |        |
|                        | 43     |

This journey is on one continued plain uninterrupted from stage to stage, except by occasional oak-woods of no great growth, and the passage of a river by bridge or ford. The scenery is therefore too monotonous to require description. Instead of again braving the discomfort of a springless cart, the traveller may hire a *câche* at Bucharest, which may be got for 6 ducats, about 3*l*.

*Buseo*, 12 hours, is a pretty town on the river of the same name which is forded on leaving it. Inquiries should be made before starting from Bucharest, as to the state of this ford, for it is often dangerous. In Buseo there are some good streets, and a handsome episcopal residence, to which is attached an ecclesiastical seminary. Curious antiquities in gold, lamps, vases, and small statuettes, have been found near this of late; they were of Byzantine workmanship, and were supposed to have been an offering of one of the Greek emperors to some barbarian invader who had concealed them in the ground during war. They may be seen in the Museum of the college of St. Sava, at Bucharest. There is no hotel at Buseo, but it is easy to be received in a private house.

*Siam Rimnik*, 6 hours, is another small Wallachian town of 10,000 Inhab., on a deep and rapid river of the same name, whose ford is also dangerous. In 1809 a Russian general, son of the great Suvarrow, was drowned in it. His father had gained a victory over the Turks here 20 years previously, and thence acquired the surname of Rimmikski.

*Focshan*, 6 hours, near the river Milcov, is a larger town, having a pop. of 25,000, nearly equally divided between Wallachians and Moldavians, as this place is on the frontier of the two Principalities. There is nothing to interest here except a curious old convent. The principal feature of the town is the fact that each half of it has a go-

vernor and a separate administrative, judicial, and fiscal establishment; and in passing from one street to another, every one must show his passport, and undergo a custom-house search. Another great battle was successfully fought in this neighbourhood by the Russians and Austrians against the Turks in 1789, when the alliance between Catherine of Russia and Joseph of Austria so nearly annihilated the Ottoman empire. The British consular agent at Focshan makes himself the host of all English travellers.

After entering Moldavia the river *Petna* is forded, and the *Croats* passed by a long rickety wooden bridge. The small market town of

*Azut*, 3 h., is then reached at the extremity of the valley of the *Sereth*. Its long street of wooden booths offers no motive for delay beyond the changing of horses. Following the course of the river Sereth in a northerly direction,

*Bacov*, 4 h., presents itself as a town of 12,000 Inhab. It is mentioned in modern history as the place where the unfortunate king of Poland, Stanislaus Leszynski, who had been the principal cause of the war between Peter the Great and Charles XII., was taken prisoner by Nicholas Mavrocordato, then Prince of Moldavia. There is a good *inn* here, at which should be made a halt for the night on this route.

Proceeding by an excellent macadamised road, the only one in the Principalities, the traveller comes to

*Romano*, 3 h., on the same river, which is crossed here by a good wooden bridge. The pop. is 8000, engaged chiefly in agriculture, as this valley is the best corn district in the Principalities. The only remarkable building is a fine episcopal ch. The *inn* is good. After passing the Sereth by another bridge, which is of boats,

*Tirgs Formos* (*Turris formosa*), 4 h., a place of 5000 Inhabit., on a ridge of wooded mountains, called the *Turkey*.

Strunga, supplies fresh horses, which are again renewed at the village of *Podeleului*, 3 h.; and 2 h. more bring the traveller to Jassy. If he should have hired a calèche, the smallest number of horses allowed by the posting establishment will be 8, but he may take as many as 16 if he likes.

Jassy, the capital of Moldavia, was a Roman town, and occupied by the 19th legion, bearing the name of *Jassiensis*. The *Prince's Palace*, a large but plain modern building, stands on the site of the ancient *Jassiorum Municipium*, which was not probably of any great extent. The *Church of the Three Saints* is a richly ornamented Byzantine structure of some interest; but there is little else worth visiting, except perhaps the summer residence of the *Hospodar* at *Copola*, a couple of miles from the town. The pop. is 50,000, a considerable proportion of whom are Jews. The best *hotel* is that of *Rechenberg*, which is however very expensive.

## ROUTE 9.

### BELGRADE TO TRAVNIK, BY ZVORNIK AND TUZLA.

|                   | Hours. |
|-------------------|--------|
| Palesh . . . . .  | 4      |
| Shabatz . . . . . | 4      |
| Racsa . . . . .   | 5      |
| Zvornik . . . . . | 10     |
| Tuzla . . . . .   | 8      |
| Zepshe . . . . .  | 13     |
| Vranduk . . . . . | 5      |
| Travnik . . . . . | 8      |
|                   | —      |
|                   | 57     |

On leaving Belgrade the road leads along the rt. bank of the river *Save*, then strikes off towards the S. till it reaches the deep sluggish stream *I*

*Golubara*, a tributary of the Save, winding its way through a splendid oak-forest. After crossing it by a large ferry-boat we come to

*Paleš*, 4 h., a small town with a good inn. Returning over a fine pasture country to the Save, we find

*Šabatz*, 4 h., on its bank. This is a flourishing place of 10,000 Christian and 2000 Mahometan Inhab., defended by a fortress which was built by Sultan Mohammed II., in the year 1470. It was besieged and taken 5 years later by Matthias, King of Hungary, and it was also warmly disputed between the Servian insurgents and the Turkish troops during the insurrection of Kara George, who kept possession of it. The trade of Šabatz is considerable, and the traders are said to be so sharp that Jews and Greeks leave any market where natives of Šabatz appear, having utterly despaired of being able to compete with them.

The road is very good, and continues over a flat, well-cultivated, and partially wooded plain to

*Racsa*, 5 h., which is at the frontier of Bosnia, where the river Drina falls into the Save, opposite the Austrian fort of *Rucza*. The Servian Racsa is merely a quarantine station, and offers wretched accommodation in a species of coffee-house. A ferry-boat conveys the traveller to the Bosnian side of the Drina, whose course he follows in a southerly direction to

*Zvornik*, 10 h. This is a strongly fortified town, commanding the valley of the Drina, which is narrow, and flanked by lofty mountains. Zvornik stands on the l. bank with its long walls and towers climbing to the summit of a high hill. It has 16,000 Inhab., mostly Mussulmans. The castle was hereditary in the great feudal family of Vidačah until the year 1823, when Ali, its chief, a hero in Bosnian insurrections against Turkish reforms, was exiled to Trebisond, where he died. The best way to put up here is to

apply to the Mudir, or chief authority, for a lodging.

In Servia, as in Wallachia and Moldavia, one can travel in a carriage, but in Bosnia the roads are mere mule tracks, and generally very bad of their kind, as the country is very mountainous, and the frequent rains cut up the paths. It is, however, most picturesque, wood being abundant. On horseback therefore must the traveller proceed, and in 8 hours he will reach

*Tuzla*, which is the seat of a Pasha's government. It supports a pop. of 8000 chiefly by the salt-works from which it derives its name. The process is very primitive, consisting merely of drawing salt water from wells to evaporate in cauldrons. A castle, built a century ago, stands in the middle of the town. An excellent khan is to be found here.

The road now follows the valley of the river *Spreaz*, and then ascends a line of hills on the l. and over a high, wooded country, to descend again into another lovely vale. This widens at last, and cultivation becomes more general. An enormous mountain range, called the *Zarugie*, is next climbed, and for an hour the ride is amongst pine-trees, with an under-wood of junipers. A continual descent through fine woods for 2 hours more brings the traveller to the river *Bosna*, which he crosses by a ferry, and soon after arrives at

*Zepahe*, 13 h., a small town of no interest, with a comfortless khan.

*Vranduk*, 5 h., is a mere cluster of houses under the walls of a castle perched on a high rock overhanging the *Bosna*, whose course the road follows from Zepahe. The scenery is most striking. This would not be a good place to stop for the night, though there is no other before reaching Travnik; and the traveller would do well to go round by *Zenica*, which is 1 h. out of the way, if he cannot so time his route as to leave Zepahe very early.

*Travnik*, 8 h., is the military

capital of Bosnia, on account of its central position and defensive works, which consist of a good fort on the height and several new barracks capable of resistance. The town is curiously situated at the mouth of a ravine, through which the Lavtsha flows. The permanent pop. is not more than 10,000, but there is generally a large body of troops quartered here. There are 2 or 3 good khana.

#### ROUTE 10.

##### TRAVNIK TO BOSNA SERAI.

|                       | Hours. |
|-----------------------|--------|
| Vitesz . . . . .      | 3      |
| Bussowacza . . . . .  | 2      |
| Ekshi Su . . . . .    | 4      |
| Bosna Serai . . . . . | 7      |
| <hr/>                 |        |

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This road lies along the valley of the Lavtsha, until it passes through Vitesz, 3 h., a small Bosnian town of 2000 Inhab., with a good coffee-house. A cannon-ball still remains in a beam of its roof, which was fired during a battle fought here 12 years ago by the Sultan's troops against the rebels who have so often taken up arms in this province. The road enters a branch of the valley towards the W., then follows a ravine, and then scrambles over a wooded hill. On descending the other side, another dell brings the traveller to the picturesque little town of

*Bussowacza*, 2 h. Here is a very good khan, but it would be better to leave Travnik early enough to sleep at Ekshi Su, where there is a still better. A ride of 4 h. amongst rounded hills covered with young wood suffices to reach

*Ekshi Su*, or Sour Water, the fashionable watering-place of Bosnia,

2 fine springs of Selzer-water having been discovered here, and a large khan built for the convenience of the drinkers. The water is bottled and exported, and it is also used for baking, which gives an agreeable flavour to the bread. The country around Ekshi Su is very beautiful. Ascending a low range of hills, amongst thickets of trees, another effervescent spring may be remarked on the roadside; and, proceeding along a winding valley, a broad plain surrounded by mountains announces the traveller's approach to Bosna Serai. The source of the river Bosna lies to the rt. of the road, rushing forth from the ground in a considerable body of water. On the plain there are also other streams, all crossed by excellent stone bridges, and a few country-houses extend without the precincts of the town.

*BOSNA SERAI*, 7 h., is the capital of Bosnia. It is called Seraaievo by the Slavonians inhabiting these northern provinces of Turkey, who, though chiefly Mussulmans, know very little of the Turkish language. The population of the city is 60,000. It has been called the Damascus of the N., in favour of its beautiful position and numerous gardens. The river *Miliaska*, a tributary of the Bosna, bisects it, and 4 handsome stone bridges have been thrown across the stream within the town. No less than 152 mosques with their gilded domes and white minarets completely orientalize its appearance, while an old dismantled castle on a height gives it an aspect of mediæval feudalism. This castle was built by the Hungarian General Cotroman, in the year 1263. The bazar is extensive, and eastern cutlery of native manufacture, may be bought cheap. There is no lack of khans and coffee-houses.

## ROUTE 11.

## BOSNA SERAI TO MOSTAR.

|                       | Hours. |
|-----------------------|--------|
| Pratza . . . . .      | 7      |
| Goresda . . . . .     | 6      |
| Fotsha . . . . .      | 3      |
| Shurava . . . . .     | 6      |
| Gatzko . . . . .      | 10     |
| Dobropolieh . . . . . | 3      |
| Nevesigna . . . . .   | 6      |
| Mostar . . . . .      | 8      |
|                       | 49     |

There is another road to Mostar, which passes through *Cogniza*. It is 5 h. shorter, but it does not offer such good sleeping-places.

*Goresda*, 13 h., must be the first halt, and a very bad one it is; but with ordinary horses one could hardly reach

*Fotsha*, 16 h. Here the river Tahiotina is passed by a wooden bridge. Opposite the entrance to the valley of Uluk is a Gipsy village called Brod, a rare occurrence in this country, where the gypsies are generally nomadic. They enjoy considerable prosperity at Brod. The river Drina is crossed by a ferry a little further on, and, after riding over vast meadows, one comes to the confluence of 3 rivers, the Tara, the Piva, and the Sutsheza. The scenery becomes quite Swiss in character, and a long ascent leads to

*Shurava*, 6 h.. Here the khan is good.

Continuing on the line taken by the Sutsheza, then leaving it to escade great walls of rock, and returning to it again, the road supplies a constant variety of wild landscape streaked with foaming torrents, and reaches at length the tower of

*Gatzko*, 10 h. Here a Bey, who rules a district covered with scattered dwellings, gives every wayfarer a good reception, be he what he may; for indiscriminate hospitality has been practised from time imme-

morial by the owners of this tower. Thence 3 hours will convey him to the village of

*Dobropolich*, near the lake of Dobritzia. There is no khan. A descent follows to the plain of

*Nevesigna*, in the centre of which is the village of that name, 6 h., containing 1000 Inhab. with 3 mosques. There is good accommodation at the khan. Next is to be crossed the mountain of Trusina, and then that of Velcsh. The village and castle of Blagay precede the plain of

*Mostar*, 8 h. This is the capital of Herzegovina, and it derives its name from its fine bridge over the river Narenta, which is the only distinguishing feature apparent. In other respects it is an insignificant town. It has 20,000 Inhab., half of whom are Christians. The khans are as good as can be found in this country.

## ROUTE 12.

## MOSTAR TO RAGUSA.

|                   | Hours. |
|-------------------|--------|
| Stolatz . . . . . | 6      |
| Siano . . . . .   | 14     |
| Bargat . . . . .  | 6      |
| Ragusa . . . . .  | 2      |
|                   | 28     |

After crossing the plain, the road traverses a hilly but bare district to

*Stolatz*, 6 h., which is a small town surrounding a castle celebrated in local history as the stronghold of Ali Pasha, the rebel chief of Herzegovina, who was killed, at the age of 80, on his defeat by Omar Pasha when in command of the Sultan's troops in Bosnia in 1851.

The Glubin mountains intervene between Stolatz and

*Siano*, 14 h.; a long stage, but without any sleeping-place on the

way. Thence the road proceeds westward, crossing the Trebiushitza, passing through Bargat, 6 h., and in 2 more reaches

RAGUSA, which offers every convenience of an Austrian provincial town, and the traveller should therefore push on to it without stopping longer than he can help at the frontier. (HANDBOOK FOR SOUTHERN GERMANY.) The traveller may now take the weekly steamer to Trieste, which starts every Saturday, or continue his journey towards European Turkey by the next route.

Ragusa has a good inn, and some agreeable cafés on a public walk just outside the town. There is a good carriage-road to Gravosa, the port, 2 m. off. The Pop. of Ragusa does not exceed 5000, but its history renders it a most interesting place. It maintained its independence against both the Turks and the Venetians until 1806, when it was annexed by the French to Dalmatia, with which it was transferred to Austria in 1814.

### ROUTE 13.

#### RAGUSA TO CATTARO AND MONTE NEGRO.

From Ragusa to Cattaro the traveller may proceed either by land or by the weekly Austrian steamer, which makes the voyage in 5 or 6 hours. (HANDBOOK FOR SOUTHERN GERMANY.) The scenery of the *Bocche de Cattaro*, the Rhizonic Gulf of antiquity, is exceedingly beautiful. The town contains 4000 Inhab., and has passed from the possession of the Venetians to that of the Austrians. At the beginning of the present century it was held for some time by the Russians, and then by the French, who were expelled by the English in 1813. There is an inn at Cattaro. From Cattaro the traveller may proceed across the Turkish fron-

tier in 3 days to Scutari, and thence prosecute his journey in Albania, Thessaly, and Greece. (HANDBOOK FOR GREECE.) But before leaving Cattaro, he should by no means omit a visit to the extraordinary principality of Montenegro, of which the capital, Cettigne, is only 5 hours distant. Guides, horses, &c., can easily be procured at Cattaro, and it would be well, though not indispensable, to be furnished with a recommendation from some English or Austrian authority to the Vladika, or Prince. A full account of this singular state and its inhabitants will be found in Sir Gardner Wilkinson's *Dalmatia and Montenegro*; a brief sketch is given above in the *Special Introduction* to Section II.

### ROUTE 14.

#### CONSTANTINOPLE TO SALONICA.

|                       | Hours.         |
|-----------------------|----------------|
| Selivria . . . . .    | 15             |
| Eski Erekli . . . . . | 9              |
| Rhodosto . . . . .    | 4              |
| Yenigik . . . . .     | 8              |
| Malgara . . . . .     | 4              |
| Kishan . . . . .      | 8              |
| Phereh . . . . .      | 16             |
| Gummurjine . . . . .  | 8              |
| Yenidje . . . . .     | 4              |
| Cavalla . . . . .     | 7              |
| Pravista . . . . .    | $2\frac{1}{2}$ |
| Orphano . . . . .     | 12             |
| Clisali . . . . .     | $3\frac{1}{2}$ |
| SALONICA . . . . .    | 7              |

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The land journey will occupy nearly a week. It is described in the HANDBOOK FOR GREECE. The country is in few places either picturesque or interesting, and the traveller will therefore do well in proceeding by one of the weekly steamers between Constantinople and Salonica, which perform the voyage in 30 hours.

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## ASIATIC TURKEY.

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8. *Armenia.* — 9. *Mesopotamia, Bagdad, Kurdistan.* — 10. *Manners and Character of the Population.* — 11. *Routes.* — 12. *Quarantine.*

## 1. PASSPORTS.

We have already alluded to the necessity of procuring a Firman or Teskerah before undertaking a journey in any part of Turkey. A Teskerah may be at once procured from the Pasha of Smyrna.

## 2. MONEY.

The same money is in circulation in the Asiatic provinces as in other parts of Turkey. The traveller must provide himself with a large supply of small coins before starting on his tour.

## 3. TRAVELLING SERVANT.

A travelling servant, conversant with the Turkish language, is indispensable in Asiatic Turkey, and can easily be procured at Smyrna, or any other port where the Greeks speak Turkish, as they generally know a little Italian.

## 4. PREPARATIONS FOR THE JOURNEY.

The preparations recommended in the "General Directions" for the traveller in the East will be found especially applicable in Asia. Sir Charles Fellows and Mr. Hamilton particularly urge the necessity of being provided with a tent, on account of the distance of the old cities and places of chief interest from the modern towns and khans. For the description of the tent, &c., see the General Directions.

## 5. MODE OF TRAVELLING.

The only mode of travelling in Asiatic Turkey is on horseback; and the observations already made relating to the East in general are applicable to this country. The horses are usually faster and better, and rather dearer, than in Greece. It is difficult to procure them for less than 20 piastres, or a dollar a-day; but when they are engaged for a certain time, or for a given distance of some length, they are let at a lower rate, and travel faster, as it becomes an object with the proprietor that the journey should be terminated speedily. It is well not to travel with more than 5 or 6 horses; if this number be exceeded, another guide is required, and the pay to the surrudji increased. The traveller who wishes to pay liberally, and

be well served by the post, must calculate that, with these extra payments, 5 horses will cost him as much as 7 ; this sum, amounting to 7 piastres per hour, of 4 miles, will cover all expenses to guides, surrudjis, &c. On the ordinary lines of route he may travel 3 hours in 2, at the rate of 6 miles an hour ; the expense is the same, but he will save time. The custom of the country is, that a mounted surrudji heads the caravan, leading the baggage-horses. This man is generally a fine able-bodied Turk, who grooms and feeds the horses, and packs the baggage, without any stipulated sum for his services. It is usual to reward him, in proportion to the satisfaction he gives his employer, at the termination of the engagement.

#### 6. SEASONS FOR TRAVELLING.

The most desirable seasons for travelling in Asiatic Turkey in general are the spring and autumn. In the highlands of Armenia and Kurdistan summer is a good time—especially for the Nestorian mountains. The tourist arriving in Asia Minor early in the spring will do well to commence with the southern districts, proceeding northwards as the weather becomes warmer. The heat in summer is so overpowering that he will find that he cannot with safety proceed on his journey after 10 or 11 A.M. He should in this case start at dawn, travel for about 5 hours, rest for 6 or 7, and continue his journey in the evening. In the high plains of the interior, however, and in the mountainous districts to the eastward, he may safely pursue his journey all day, preferably indeed to travelling through the night, which is sometimes very cold. He should especially avoid travelling after sunset in marshy plains, or sleeping near either them or the banks of lakes, or even near extensive olive-grounds, as all such places are liable to produce fevers. In winter the climate, as in all southern countries, is cold in the mornings and evenings, and very fine in the middle of the day. The houses are built with a view to protection against heat, without any attempt to exclude the blasts of winter ; and, as there are no chimneys or fireplaces, there is no country where the cold is more severely felt.

#### 7. ASIA MINOR.

Asia Minor is the fairest portion of the Ottoman dominions, and one of the finest countries in the world. Its chains of mountains detached from the plateau of Armenia enter the peninsula : one first confines and then traverses the channel of the Euphrates near Samosata ; the other extends along the northern coast. These two chains are W. of the Euphrates, and are connected by a range of mountainous districts extending from Angora to the Argaeus of the ancients, now called Arjish Dag, whose summits are always capped with snow, and whose height is between 12,000 and 13,000 ft. above the sea. The southern range of Taurus breaks off to the S. of Mount Argaeus, and forms the N. boundary of Cilicia ; a detached branch of this range, the Amanns of the ancients, now the Almadagh, separates Cilicia from Syria, having only 2 passes. Some of the branches of Taurus extend to the Mediterranean. There are 2 more chains which proceed from the W. part of the central plateau—one, Babadagh, terminating towards Samos and Chios, where it is called Mount Tmolus ; the other, to which belong Mounts Ida and Olympus, extending N. W. into Mysia and Bithynia. Lastly, the chain of the Olgasys occupy the tract between the Halyss and Sangarius, the ancient Paphlagonia. Beneath these mountain chains lie

undulating downs covered with heath, myrtles, rhododendrons, and a variety of aromatic shrubs indigenous to the soil on their N. slopes, particularly those which descend to the Black Sea; the southern slopes are generally barren. Some of these latter afford rich pastures, but they are more generally overrun with thorns and briars, whose prodigious growth attests the fertility of the soil.

The rivers of Asia Minor, though celebrated, are inconsiderable; the largest are those which flow into the Euxine. Among these are the Yesil Irmak (Iris), Kizil Irmak (Halys), Olu or Bartan (Parthenius), Filbas (Billuns), Aiala or Sakaria (Sangarius).

Asia Minor contains many lakes whose waters are impregnated with salt. The lake Tuzla or Touzler, which presents a vast plain covered with crystals of salt, is said to be 30 m. long.

Along the coast are spacious bays—some of them the finest in the world—and secure ports, but without trade, without shipping, and many without even a fishing-boat. Towns and villages, formerly populous, are converted into deserts, and but a small portion of this unrivalled region is cultivated. The population is very scanty; whole villages have been drained to supply the loss sustained in the capital, after any visitation of the plague, or to recruit armies annihilated in wars. The descendants of the Greeks, the ancient possessors of the soil, do not amount to a tenth part of the population; their costume, and even language, are so lost by mixture with the Turks that their national peculiarities are with difficulty traced. The Greeks usually dress in more sober colours than the Turks, frequently wearing the turban and Turkish trowsers of black. The common Greeks are only allowed to wear a black turban, while the Turk invariably wears a white one, unless a descendant of the Prophet, when he wears a green one.

The implements of husbandry used in Asia Minor are of the rudest and most primitive description, and their agricultural knowledge is very confined. But so fertile is the soil, that when scraped by a plough, even of the most inferior description, it yields an abundant harvest.

The western coast exhibits nearly the same productions as Syria and Southern Greece. The olive, the vine, the orange, the myrtle, the laurel, the turpentine-tree, the mastic, and the tamarisk, adorn the banks of its rivers and delightful shores. On the coasts of the Black Sea, the oak, the beech, and fir predominate. This coast is also the orchard of Constantinople; here are entire woods of walnut, apricot, plum, apple, hazel, and cherry trees. The majestic plane is also indigenous to Asia Minor. The oak which produces gall-nuts for dyeing is everywhere found; it is the Valonea oak, the cup of whose acorn is so well known in commerce for tanning; while the cold heights of Taurus are crowned with cypress, juniper, and savine trees. Gum tragacanth is found in abundance on the mountains in the interior, as also yellow berries (*Rhamnus infectoria*), celebrated for producing a beautiful dye.

The copper mines of Tokat, those of Koureh, near Kastamouni, and of Gumish Khaneh, near Trebizond, are still celebrated. But the gold of Lydia, the cinnabar of Mount Olgasys, the rock-crystal of Pontus, and the alabaster and marble of the central provinces, are unknown to the modern inhabitants.

The copper mines of Chakvar, near Baibourt, are very celebrated. The mines of Gumish Khaneh produce argentiferous lead ore. The pebbles on the shores of the Black Sea are almost all agates, particularly between Trebizond and Kerasunt. Excellent bituminous coal has recently been found in abundance, close to the shore of the Black Sea, in the neighbourhood of Pendeklea. (Route 54.) The mines, which have been opened by the Turks,

are now worked with all the improvements of modern science by two English engineers, Messrs. Barkley, who have directed the works for a couple of years with great success. The quality of the coal being first-rate, the mines will probably become extremely productive. As regards the steam navigation of the Black Sea and the Bosphorus, they are invaluable.

**HISTORICAL SKETCH.**—The peninsula of Asia Minor comprehended Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia, Galatia, Cappadocia, Lycaonia, Bithynia, Cilicia, Pontus, and Cyprus. Each of these provinces contained numerous cities, some of them of great splendour and magnitude. Asia Minor was colonised by the redundant population of ancient Greece, which, spreading over the country, introduced everywhere the same splendid conceptions, the same superiority of art which had immortalised the parent country. It was once the seat of riches and learning, and the theatre of some of the most wonderful events of history. It was signalised by the exploits of Cyrus and Alexander, and was dignified by the birth and labours of the illustrious Apostle of the Gentiles.

The whole of Asia Minor is covered with remains of ancient cities; and numerous vestiges of the splendour and wealth of its former population are dispersed throughout the land. The ancient provinces of Asia Minor were subsequently comprehended, with the exception of Cilicia and Cyprus, under the twofold ecclesiastical division established by Constantine, of the diocese of Asia, having Ephesus for its capital, and the diocese of Pontus, the capital of which was Cesarea.

Asia Minor was formerly distributed by the Turks into 7 Pashaliks, but it is now divided into the 8 Eyalets, or Provinces administered by Governors-General, following, viz. 1. Khudavendkiar, comprising part of Bithynia, part of Phrygia, and Mysia; 2. Kastamouni, comprising ancient Paphlagonia; 3. Aidin, comprising Lydia, Caria, and Pisidia; 4. Karaman, comprising Lycia, Pamphylia, and parts of Cilicia and Phrygia; 5. Adana, comprising the rest of Cilicia; 6. and 7. Bozok and Sivas, comprising Galatia and Cappadocia; 8. Trabezun (Trebizond), comprising Pontus and Colchis. Cyprus, which was formerly part of one of the Pashaliks of Asia Minor, is now comprised in the Eyalet of Jesir, with the Turkish Islands of the Ægean.

### 8. ARMENIA.

The tract of country formerly known as Armenia is now divided between Turkey, Russia, and Persia, Mount Ararat forming, as it were, the central boundary-stone of these 3 empires. Turkish Armenia, the largest of the 3 parts, is divided into the 2 Eyalets of Erzeroom and Kharbrout.

A short notice of the Armenians and of their history will be found in the "General Introduction." The following observations relate more particularly to the physical characteristics of the country:—

Of the mountains of Armenia the chief is M. Ararat, now comprised in the Russian territory, one of the great objects of Armenian veneration. Two vast conical peaks, separated by a sloping plain, form the great centre of the mountains of Ararat. The greater of these is the *Aghri Dagh* (*i. e.* the painful mountain, from the difficulty of its ascent), a subaqueous volcano of extreme antiquity composed entirely of volcanic matter. From M. Ararat, as from a common root, several great branches diverge in different directions, chiefly to the E., S., and W. Of these the chief is the great Kurdistan range—the back-bone of the Assyrian mountains—which runs from

the N. extremity of M. Ararat in a S.S.E. direction between Lakes Van and Uroumiyeh (the latter in Persian Armenia), and, with its ramifications, forms the valleys which are inhabited by a large proportion of the population. From this chain branches diverge towards the W., and assume the form of an acute triangle, having its apex W. of the Euphrates, its base resting on the great Kurdistan range, while its S. and N. sides respectively are formed by portions of the ranges of Taurus and Anti-Taurus. From these again diverge other branches in various directions. Recent travellers inform us that the whole country between the Euxine and the Caspian exhibits the phenomena of volcanic action; and it has been conjectured that, at no very remote geological period, it was a vast inland sea, of which the Caspian and other large sheets of water are remains.

From the height of the table-land and the great elevation of the mountains, the temperature of Armenia is much lower than that of other regions in the same parallel of latitude. In winter it is commonly 16° below zero of Fahr., and often lower. The summer, though very short, is hot and parching, the thermometer being usually about 84° Fahr., and occasionally nearly 90°.

The valleys which lie between the numerous mountain ridges are watered by thousands of streams on their way to the large rivers, and are fertile in the extreme. The narrower valleys, however, and the ravines which slope down from the great plateau, are unhealthy and pestilential, and the traveller should carefully avoid passing the night in them.

*Rivers.*—The lofty mountains of Armenia, and the snow with which they are covered, feed numerous rivers. Here take their rise the Euphrates—the confluence in fact of the 2 great streams, the *Murad Chai* and the *Kara-Su*—and its twin stream the Tigris: rivers connected with the most important events in the history of mankind, as forming the boundary-lines of empires, races, and tongues. To these may be added the *Arvas* (Araxes), which, after having joined the *Kour*, in the Russian territory, empties itself into the Caspian; the Tshoruk, which flows into the Euxine; and others.

*Lakes.*—The principal lakes of Armenia are *Van* (formerly called Arsene); *Uroumiyeh* (the Mantiane of Strabo) in Persian Armenia, on the other side of the Kurdistan range; and the volcanic lake of *Sivan*, near Erivan (Russian Armenia), at a height of 5000 ft. above the level of the sea. S.W. of this last lake is the great volcanic amphitheatre of Central Armenia, comprising a circus of conical mountains containing craters. As the lakes Van and Uroumiyeh contain no outlets, it is conjectured that they also were formed by volcanic action.

The Armenian *Population* in Turkey has been before stated at about one million (General Introduction), but the Turkish authorities estimate it at more than double that number. The population of Armenia itself was doubtless much greater formerly than at the present day. Bad government, repeated wars, and frequent emigrations have combined to keep it down. In 1829 no fewer than 69,000 Armenians were induced to pass over to the Russian territory. A large majority of the population is Mahometan; the Christian portion consists of a small number of Greeks, Nestorians and Roman Catholics, the greater part of whom are the descendants of the ancient possessors of the soil.

On account of the severity of the climate, the houses are generally built either wholly or partially under ground, having their flat roofs covered with 2 or 3 ft. of earth, with turf above, rendering them cool in summer and warm in winter, but not impervious to rain, or melting snow in spring.

Through this covering project their chimneys, rising but a foot or two above the surface.

"These subterraneous habitations," says Mr. Curzon, in his interesting volume '*Armenia and Erzroom*,' "are constructed, not on the side of a hill, but on the side of a gentle slope; and all the earth excavated from the house is thrown back again upon the roof, in such a manner that, on three sides, there is often no sign of any dwelling existing underneath. The entrance is on the lower side of the slope, and there the mound is often visible, as it is raised 4 or 5 ft. above the level of the hill-side. There are no fences to keep people off the roof, which has no appearance different from the rest of the country. It is often only the dirt opposite the doors, the cattle and people standing about, which give information of a small village being present; particularly during the 8 months of snow and ice and intense cold, when no one stirs abroad, except for matters of importance."—*Armenia and Erzroom*, by the Hon. Robert Curzon.

The high lands of Armenia are a splendid field for the naturalist and the sportsman. "The number of various kinds of birds which breed on the great plain of Erzroom," says Mr. Curzon, "is so prodigious as to be almost incredible to those who have not seen them, as I often have, covering the earth so completely that the colour of the ground could not be seen. . . . When one genus has reared its young and flown away to far and distant lands, another takes its place." Their varieties are too many to be enumerated here; a copious list of them is given in the work just referred to.

#### 9. MESOPOTAMIA—BAGHDAD (BABYLONIA)—KURDISTAN.

These provinces are comprised in the 3 Turkish Eyalets of Moussul, Kurdistan, and Baghdad, the 2 former of which extend over Mesopotamia and Kurdistan, and the latter over the country from Mesopotamia down to the Persian Gulf. The Eyalet of Baghdad is now divided into 4 smaller provinces (Sandyaks), viz., Baghdad, Kirkouk, Sulcimanyeh, and Busrah.

*Mesopotamia*, as is well known, derived its name from its situation between the Euphrates and the Tigris, by the former of which it was divided on the W. from Syria and Arabia, and by the latter from Assyria on the E. Its northern boundary was the range of Mount Masius, a branch of the Taurus, by which it is separated from Armenia, and its southern the Median wall, which, extending from the Tigris a little N. of Sittace to the neighbourhood of the Euphrates, divided it from Babylonia. It is called by the Turks *Al Jesira*, i.e. the Island. With the exception of the mountainous region on the N. and N.E., Mesopotamia is a vast plain, broken by few hills, and well watered by rivers and canals.

*Babylonia* (Baghdad), the country S. of Mesopotamia down to the Persian Gulf, and having the Tigris for its eastern, and the deserts of Arabia for its western and south-western boundaries, is an almost unbroken plain, without a single natural hill. It was formerly celebrated for its great fertility. Numerous canals, or rather aqueducts—for they were not sunk into the land, but constructed on its surface—intersected the space between the 2 rivers, and both drained and irrigated the country. Much of the S. part of Baghdad is covered with great marshes—shallow sheets of water with reeds and rushes, like our tarns and meres, and swarming with buffaloes. Below the junction of the Tigris and Euphrates there is a vast extent of country subject to almost perpetual inundation.

\* *Kurdistan*. Turkish Kurdistan, the country lying on the W. side of the great mountain-range which stretches from Mount Ararat in a S.S.E. direc-

tion, formed part of the ancient kingdom of Assyria, and now divides the Turkish and Persian empires. It is inhabited by a hardy and warlike population, owning no common head, but split into a thousand tribes engaged in continual feuds with one another. For a very long period the authority of the Porte over it was little more than nominal—such was the almost inaccessible nature of the country—but since 1837 the Government has been slowly reducing its population to submission. In this work the Turks have been much aided by the divisions among the chiefs, whose dissensions they have, with their usual policy, fomented, and who have thus fallen one by one victims to treachery or force.

#### 8. MANNERS AND CHARACTER.

The general observations with regard to the manners and character of the Turks apply to those of the Asiatic provinces. These latter have been formerly unjustly represented as ferocious and fanatical; but the testimony of modern travellers proves that such an accusation is totally devoid of foundation. Sir Charles Fellows, who owns himself to have been prejudiced against the Turks on his arrival in Asia Minor, speaks of his complete change of feeling towards them, and bears honourable testimony to "their truth, honesty, and kindness."

"I have lately," says a recent traveller, "completed an excursion over nearly the entire coast of the Black Sea in Asiatic Turkey, where I had some opportunity of examining into the condition of its several districts. Features wholly different from those observable in European Turkey, or on the southern littoral of Asia Minor, present themselves on the eastern confines of the empire, where there still exist the rude forms of early Turkish administration, with its medley of timarior or feudal tenures, serf-like dependence, and accumulated wealth. I may observe, also, that the whole of the coast, extending 800 m. from Stambul to Georgia, is additionally interesting from the variegated nature of its mountains; those near Sinope clothed with magnificent timber, and in the interior possessing rich mines; while in the extensive district of Djanik the soil is of the most fertile description. Everywhere there is a luxuriant vegetation, different in its character from that of Europe; and the cultivated products bear the same character, being chiefly rice, maize, or tobacco. It is only on this Asiatic shore that any available degree of latent national strength is to be found in Turkey. Here we see an unimpoverished soil, with a naturally strong frontier, and productions suitable for commerce and support. Rayah influence, which in European Turkey is of so sinister a character, is here rendered innocuous by the superior number of the Mohammedan population, who maintain a dominancy not merely based on custom, but are themselves astute, laborious, and hardy. Asia Minor, no less from early conquest than from its geographical position, may be regarded as the natural centre of the Turkish empire. The Turk is as much a stranger beyond the confines of ancient Thrace as on the banks of the Tigris or of the Nile; but here a common language, with a numerical preponderance of Moslem population, and centuries of political consolidation, have freed the dominant party from many of those domestic dangers which elsewhere assail them. Yet it is this eastern portion of Turkey in Asia which is cursed with the most cruel forms of Ottoman rule. The degree of corruption prevailing in the local administration is of a nature unprecedented in any humble experience I have hitherto had over most other divisions of the empire."

"The manners and customs of the Armenians," says Mr. Curzon, "are the same as those of the Turks, whom they copy in dress and in their general way of living: so much is this the case, that it is frequently difficult to distinguish the Turkish from the Armenian family, both in Armenia and at Constantinople; only the Armenian is the inferior in all respects; he would be called in China a second-chop Turk; he is more quick and restless in his motions, and wants the dignity and straightforward bearing of the Osmanli. . . . The country people live underground in the peculiar houses I have described; they are an agricultural peasantry, tilling the ground, and not possessing large herds of sheep or cattle like the Turkomans, Koords, or Arabs; they are a heavy-looking race, but are hardy and active, and incurious from youth to exercise and endurance, but even in these respects they are excelled by the Mahometan mountaineers."—*Armenia and Erzeroom*.

Of the manners and character of the Arabs of Mesopotamia and Baghdad some account will be found in the following pages. See Rte. 35, &c. For a more complete description of that interesting people and of the Kurds, the reader is referred to the two valuable and interesting works of Mr. Layard, now so familiar to all,—'Nineveh and its Remains,' and 'Nineveh and Babylon.'

#### 10. ROUTES IN ASIATIC TURKEY.

In a country which has been hitherto so little explored, great difficulty has been experienced in indicating the exact distances in some of the routes. In cases where the distance is not given in hours or miles, the day's journey of the traveller whose route is followed will be found.

#### 11. QUARANTINE.

On leaving Asia Minor by way of Syra, a quarantine of 1 day must be performed at that port, which will enable the traveller to proceed to Greece. Formerly another quarantine of 14 days was performed between Greece and any other part of Europe, but travellers who proceed from Greece to Trieste in Austrian steamers are now at once admitted to free *pratique*.

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## ROUTES THROUGH ASIATIC TURKEY.

## ROUTE 28.

MARSEILLES, ATHENS, OR CONSTANTINOPLE TO SMYRNA.

The arrangements of the different lines of steamers between Marseilles, Malta, Syra, Constantinople, and Smyrna, are fully described in the General Introduction.

The steamers usually leave Constantinople about 5 o'clock P.M., and make the passage to Smyrna in 36 hours. The landing is effected by boats, as there are no piers.

**SMYRNA.**—*Inns.* Hôtel des Deux Augustes is the best. Salvo's Navy Hotel on the Marina has the best view of the sea.

Rosa's boarding-house, Marco's Pension Suisse, and Madame Maracini's boarding-house, are comfortable and moderate in their charges, being about  $1\frac{1}{2}$  dollar a day for bed and board.

The bazar at Smyrna supplies most of the luxuries and comforts of France and England. It contains also a good circulating library and a casino supplied with all the European newspapers, to which admission may be obtained through the British consul or banker. Smyrna possesses 2 or 3 printing presses, and a newspaper in the French language. The traveller desirous of visiting the interior will find a servant of the name of Yani or Yanico at Mille's, who is also considered an excellent guide and travelling servant. He resides at

Smyrna, and is to be heard of at the British Consulate. Two English physicians are established here, and the public dispensary is well supplied with the best medicines. Horses may be hired for a dollar a day.

Smyrna, called by the Turks Izmir, the queen of the cities of Anatolia, extolled by the ancients under the title of *the lovely, the crown of Ionia, the ornament of Asia*, has ten times risen from her ruins with new splendour. Pausanias ascribes the origin of the present city to Alexander the Great, who was admonished in a dream to found a city in this spot for the Smyrnæans, who came from Ephesus. Whoever was the founder, the site was a happy one, and such as the Greek colonists usually preferred. "Their cities, in general," says Dr. Chandler, "were seated by some hill or mountain, which, as this did, supplied them with marble, and was commodious as well for defence as for ornament. Over against the ancient town stood the famous temple of Cybele. But what the inhabitants most gloried in, is the circumstance of that city having given birth to Homer." The city flourished under the Romans. In the 11th century it was visited by the calamities of war. Tzachas, a Turkish malcontent, in 1084, obtained possession of a great part of the Ionian coast and the neighbouring islands, and assuming the title of King, made Smyrna his capital. In 1097 this city was besieged by John Ducas, the Greek admiral. Smyrna yet lay in ruins in the beginning of the 13th century, except the Acropolis. This was repaired and beautified by the emperor John Angelus Comnenus, who died in 1224. In the following century it was the

scene of repeated contests between the Knights of Rhodes and the Turks. In 1402 Tamurlan (or Timur Leng), hearing that the Christians and Mohammedans had each a stronghold at Smyrna, and were always at war, marched against it in person, and attacked it by sea and land. He took the town by storm in 14 days, with great slaughter, and demolished the houses.

The form of the town is elliptical, and it extends for nearly 2 m. along the coast. It is built on the acclivity of Mount Pagus, on whose summit are the walls of a ruined castle. Like every great town in Turkey, it is beautiful at a distance; but on a close inspection falls short of the expectations which have been raised. It is thickly inhabited, and the streets are narrow and dirty. The houses are chiefly built of wood, with brown roofs, and without chimneys. The warehouses on the Marina are white-washed, and no house in the town is above one story high.

The gulf of Smyrna is 33 m. long, and from 5 to 15 broad; it is encompassed with high mountains clothed with wood, which rise from the water's edge, and has numerous headlands and islands intervening between the entrance of the gulf and the town. These islands used formerly to be the resort of pirates. On reaching the castle of the sea the first symptoms of animation commence, and the eye rests on the extensive cemeteries of Mount Pagus, and beyond them, on the mosques, minarets, cupolas, and baths of the town, reminding the traveller that he is in a Musulman land.

Passports are not demanded — a small fee satisfies the Custom House Officer — Travellers coming from Syria have a Quarantine of 3 full days.

The usual landing-place for private individuals is the quay in front of the British Consulate. N.B. Consuls

from Great Britain and the United States, and from most of the European governments, reside here.

The houses belonging to the Christians are distinguished from those of the Turks by being built of stone, and often enclosed in a court-yard, with a fountain in the centre. The eaves of many of them almost meet across the streets.

Smyrna was one of the Seven Churches of Asia Minor.

The followers of each faith have their distinct quarter allotted to them. The Frank and Greek quarter extends along the shore, and contains many shops, warehouses, and coffee-houses. The Armenians occupy a more elevated position. The Turkish quarter comprises the whole of the upper part of the town, and the western side of the hill. The Jews are confined to 3 small nooks between the Turkish and Armenian quarters.

The Population amounts to 150,000; of whom 80,000 are Turks; 40,000 Greeks; 15,000 Jews; 10,000 Armenians; and 5000 Franks. Each nation is protected by its own Consul.

The new barracks, capable of containing 3000 men, are well organised, and well situated. They are enclosed on the sea-side by a high palisade of iron, and consist of three tiers of apartments, communicating with each other by very long open galleries.

On the castle-hill are the only remains of ancient Smyrna. The path to it leads by the Turkish and Armenian burial-grounds. The former is now of great extent, a grave being rarely opened a second time. The tombstones of the Turkish males are invariably surmounted by a turban, indicative of the rank or profession of its occupier, with a few gilt letters stating his name. Those of the women are plain. Innumerable fragments of ancient columns are seen in the construction of their graves. This burying-ground is the oldest in Smyrna;

and its cypresses have attained a prodigious height.

The remains of the ancient city consist of portions of the old Hellenic walls partly visible in the walls of the old castle, which occupies the site of the Acropolis, on the summit of Mount Pagus. Within the circuit are some relics of the temple of Jupiter. The stadium is formed on one side by an excavation in the hill. The seats and ornaments have been removed, but the form may still be traced. Polycarp is said to have suffered martyrdom on this spot. Traces of the theatre may be observed in another part of the hill. Numerous columns, busts, cornices, and entablatures are seen built into the walls, throughout all the upper parts of Smyrna.

The old castle is deserted, and fast falling into decay. A considerable space is enclosed within the walls, and in the centre of it is a ruined mosque, said to have been the primitive church of Smyrna. It contains likewise many vaults, cisterns, &c. From the Acropolis, the view extends over the plains to the E., traversed by the river Hermus, and over that to the S., on which may be seen the Meles, the supposed river of Homer, crossed by an aqueduct.

All the mosques of Smyrna are constantly open to the Giaour. The only form necessary to be observed on entering them is, to take off the shoes, and observe the utmost propriety and respect. The floor of the great mosque is covered with matting and carpeting; and from the ceiling a profusion of lamps, ostrich-eggs, and horse-tails are suspended by long brass chains.

The caravan-bridge is the scene where the Turk terminates the labours of the day; and on Sundays is the centre of attraction to Christians. Numerous coffee-houses are here erected on the banks of the Meles; and the scene is rendered animated

and picturesque from the beauty and variety of the costumes of every country here assembled.

In the fruit season all is activity and animation at Smyrna, when strings of camels, tied together, are seen coming from all parts of Asia Minor. There are never more than 5 or 6 camels tied together, but many such parties follow one another successively, each 5 or 6 under the care of a separate driver. Their load is deposited in the merchants' yard; where numbers of women and children employ themselves in picking the figs, the branches and leaves, and packing them in drums, sprinkling each separate layer with sea-water. This done, the drums are immediately conveyed on board the ships for exportation. The prize of 30*l.* is awarded to the first ship which arrives in London with new fruit.

Messrs. Hanson and Co., and Messrs. Woolley, Bell, and Co., the agents of Messrs. McCracken, the London Custom-house agents, will forward to England any articles which the traveller may wish to send home from Smyrna.

From Smyrna, excursions may be made to the villages of *Bournabat*, *Budjah*, and *Sediköi*, where the country-seats of the consuls and merchants are situated.

Another very interesting excursion may be made to *Nimfi*, where the very remarkable monument supposed to be that of Sesostris has been discovered. The town of Nimfi is picturesquely situated about 5 hours E. of Smyrna, in the direction of Casabar and Sardis. The road thence to the monument or trophy of Sesostris proceeds at first eastward, gradually turning more southerly round the mountains into a pass.  $1\frac{1}{2}$  hour brings us to a spot where rocks, thickly clothed with trees and underwood, rise close on each side: on the left, a little way

up, is a mass of rock, on the flat face of which, at right angles to the road, is the monument. It is obscured from the road by trees and underwood. On getting up to it, it is found to consist of a gigantic human figure sculptured in relief, and sunk in a panel cut into the flat surface of the rock: it agrees exactly with the description given of it by Herodotus (b. ii. c. 106), excepting that the spear and bow are in the contrary hands to those Herodotus describes. If it should prove to be Egyptian, it is undoubtedly one of the most ancient and interesting monuments in the world, dating from about 1300 B.C.

The chief rides round the city are as follows:—1. Windmill point across the country to Bournabat, the Plain of Hadjilar, baths of Diana, Cuklujar, and Caravan-bridge. 2. Caravan-bridge, upper road to Budjah, plain of Paradise, and thence by the lower road back to the city. 3. Caravan-bridge, castle on Mount Pagus; village of Sediköi. 4. Baths of Agamemnon, Sanjiac castle, called St. James'a, and Vourla. 5. Windmill point, Cordelio, and Menimen, celebrated for melons and malaria.

### ROUTE 29.

SMYRNA TO THE TROAD AND THE HELLESPONT, BY THYATIRA, PEGAMOS, AND ASSOS — TOUR OF THE TROAD.

|                    | Hours.         |
|--------------------|----------------|
| Manser (Magnesia)  | 9              |
| Aksá (Thyatira)    | 8              |
| Soma               | 6              |
| Bergama (Pergamos) | $7\frac{1}{2}$ |
| Karaveren          | 6              |
| Kemeresh           | 8              |
| Adramyti           | 3              |
| Chetme             | 1 day.         |
| Beahrahm (Assos)   | 1              |
| Alexandria Troas   | $8\frac{1}{2}$ |
| Euseh              | $3\frac{1}{2}$ |

|                              | Hours. | Miles. |
|------------------------------|--------|--------|
| Bounarbashi (Old Troy)       | 15     |        |
| (Return to Euseh)            |        |        |
| Haliil Elly, by Sheblak      |        |        |
| (Ilium Novum)                | 11     | 27     |
| Chanak Kalessi (Dardanelles) | 25     |        |
| Abydos . . . . .             |        | 4      |

Leaving Smyrna for Magnesia, the road passes over the Caravan-bridge, the land gate, or entrance to the city: 12 m. from Smyrna it reaches an elevated valley amidst the hills—a beautiful spot, surrounded by cypress and plane trees. The scenery is lovely all the way from Smyrna; and the valleys are enriched with the fig, the vine, the olive, the plane, the stone-pine, and wild pear.

*Magnesia ad Sipyolum*, 9 h. (now called Manser), lies on the S. bank of the Hermus, at the foot of a fine range of hills, backed by Mount Sipylus, in whose perpendicular face are many entrances to caves, which are evidently tombs of a very early date. The khan is as extensive as an Italian palace, built entirely of iron and stone, with dome-topped rooms. It contains nothing but bare walls, but is very clean. The road now crosses the Hermus by a bridge, and the Hyllus by a ferry, and bears E. up the valley of the Hyllus. At the half-way house to Aksá (Thyatira), are seen the remains of columns of white and red marble, said by the people to have been brought from Sardis. As we approach Aksá, the country becomes low and marshy.

*Thyatira* (Aksá), 8 h.—one of the Seven Churches. The town is full of the relics of a splendid ancient city, though no trace of the site of any early building remains. The streets are, in many parts, paved with fragments of carved stone, and innumerable columns and fragments are to be found in a burial-ground. For 2 m. out of the town the mouths of the wells are formed by the capitals of very fine Corinthian columns.

The road lies W.N.W. from Aksa through a rich, cultivated, and picturesque country. 20 m. from Aksa, a fine valley opens, in which are seen Kirkagatch, and, immediately in front, Bakir. The road lies close under the cliffs. The stone-pine is very fine here, and the hedges are of arbutus, jasmine, myrtles, and clematis. No relics of antiquity are seen on this route.

*Soma*, 6 h. 3 m. off are some Byzantine remains of a town, perched on the peak of a rock, surrounded on all sides by mountains. The road to it is through a ravine, clothed with splendid planes and walnut-trees. Leaving Soma, after a gentle rise from the valley, the plains of Pergamos, watered by the Caiens, open before the traveller. Within 8 m. of Pergamos is a trough, which was the inverted lid of a sarcophagus, and a little farther on are some fountains, with long Greek inscriptions on them.

*Pergamos* (Bergama), 7½ h., about 32 m.—one of the Seven Churches. No guide is required here, for the splendid ruins speak for themselves. The site of the theatre embraces in its view the city and the plain of Pergamos, with its chain of mountains, and is lit by the rising sun. In the centre of the city is a ruin of such extent that it must have been the palace of a Roman emperor. This palace stands partly on a bridge of splendid masonry, so wide that it forms a tunnel a furlong in length. Besides this bridge there are 4 others. Many of the mosques and khans occupy the site of ancient buildings; the most interesting is a mosque, from its style, doubtless, a church of the early Christians. The amphitheatre to S.W. of the castle is a wonderful building, with a river running through it. The arches are of very fine workmanship, though now almost under ground; and the upper ones have probably been as fine, but

are now all chipped, like those of the Coliseum at Rome. Triumphal arches and ruined houses are intermixed with Turkish huts, and the burial-grounds are full of beautiful relics.

From Bergama there are 2 modes of reaching Assos: 1st, through Adramyti; 2nd, through Aivali, and thence in a boat to Assos.

1st. The road through Adramyti leads into the mountains; on the right, in 2 places, are the remains of aqueducts. The hills are covered with stone-pines and plane-trees, and the underwood is dwarf oak.

*Karaveren*, 6 hrs.; 15 m. A mountain village, scarcely containing a dozen huts. Near Karaveren are some remains of antiquity. The mountain pass still continues to

*Kemereh*, 8 hrs. The valley of Kemereh is highly cultivated. There are some columns and other relics here, but of a later date than the Greek.

*Adramyti*, 3 hrs. With the exception of a few coins, no traces of antiquity are to be found here. From Adramyti the road lies for 2 hours through olive-woods, and along the coast, or gulf, which takes its name from the town, and then through woods of the finest timber. The underwood is of myrtle, sometimes 20 feet high, Daphne laurel, and arbutus.

*Chetme*.—A little village in a ravine high above the sea. Here there is no khan; and the traveller must throw himself upon the hospitality of the governor. The road now lies by the sea-shore; the hills are clothed to the top with evergreens. The approach to Beahram is very imposing.

2nd. The route by Aivali is much shorter than the preceding, and avoids the 2 or 3 days spent in going round by Adramyti. The distance from

Bergama to Aivali is only 12 h. At 3 and 5 h. distance from Bergama are small khans or coffee sheds. At 7 h. is another just off the road; on the l. upon the sea-shore, and 2 h. beyond, is a village 1 m. to the rt. of the road. The road is quite level the whole way. At Aivali boats can always be had to cross in a few hours to Assos. For Aivali see p. 171.

*Beahrahm* (ancient Assos). A small wood near the town is thickly interspersed with the lids of sarcophagi. The town and the Acropolis are each surrounded by a Greek wall, very perfect, and in many parts 30 ft. high. The rocks round the town rise 60 or 80 ft., in abrupt cliffs, each of which was formerly crowned with a temple. In the Acropolis, columns, triglyphs, and friezes lie all around; in one place 30 Doric columns are placed in a line as a fence. The Acropolis commands a fine view of the island of Mitylene, and the river and plain. The whole of the hill is covered with ruins of temples, baths, and theatres of the best workmanship. The seats of the theatre remain, but present the appearance of having been displaced by an earthquake. The buildings were all of the grey stone of the rock. Many inscriptions still remain. The Via Sacra, or street of the tombs, extends for miles. Some of the tombs still remain perfect, but most of them have been opened. In the line of the tombs are circular seats, like those at Pompeii. Between the Via Sacra and the town is a wall, of Cyclopean architecture. Of Assos, Leake says that the remains "give perhaps the most perfect idea of a Greek city that anywhere exists."

From Beahrahm, the road lies first over barren hills, and then over hills covered with a beautiful species of oak.

Near Doodler, 16 m. from Beahrahm, the hills are clothed with little vegetation. The strata are of various colours, and the valley is barren.

The hills become afterwards less lofty, and are entirely clothed with oak. The people are here employed a great part of the year in collecting the large acorn-caps and gall-nuts for dye. Near Alexandria Troas, the hills become a mass of shells. One of them contains hot springs of a temperature of about 140° Fahrenheit.

*Alexandria Troas*, by the Turks called *Eski Stanbul*, 8½ hours. The ancient city was sometimes called Alexandria simply, and sometimes Troas. Its site is now covered with a forest of oak-trees, and it is therefore impossible to see its ruins collectively, but they extend over many miles. The ancient port is highly interesting, and hundreds of columns lie scattered there in all directions. A pier likewise stands out under water—its situation is shown by the breakers. Opposite is the isle of Tenedos, and to the N.W. Imbros. One immense broken column lies in the harbour. About a mile from the sea are some ruins, on a very grand scale, containing some fine arches of a building which must have formed a square. Within the walls the ground is strewn with carvings, pedestals, &c. This building, which must have been the public baths, as shown by recent tourists, is vulgarly termed by mariners the palace of Priam, and is visible at a considerable distance at sea. Near this is a rectangular platform, supported by strong arches, evidently the site of a temple, and commanding a splendid view. Another foundation of a similar kind, but semicircular, lies near it. In many other buildings the stones are placed on their angles so as to form a kind of Mosaic. The present village does not consist of more than 8 or 10 houses, only 2 of which are occupied; one by a singular character who calls himself Consul, and receives travellers.

When at Alexandria Troas the traveller would do well to visit the

Hellenic fortress of Chigri, situated to the S.E. of Eski Stamboul, at about 3 h. distance. This fortress stands on a rocky hill of great natural strength and of an oblong form. The walls, which are very perfect, run along the crest of the hill, taking advantage of all the natural indentations. The length of the fortress is about 1900 paces, its breadth 520 paces. At intervals are gateways with monolithic lintels and jambs, and defended by flanking towers and abutments. Within the circuit of the walls are the remains of houses. There is no trace of inscriptions anywhere; and, except in one gateway, no sculptural ornaments are to be found. The whole of the fortifications are built with vast rectangular blocks of granite without mortar. This fortress, though probably of a much later period than Tiryns and Mycenæ, is on a much larger scale and in far better preservation.

The road bears eastward to a hill containing hot springs; from the number of arched buildings for baths and fountains on its sides, it has the appearance of a honeycomb. Following a paved road for  $1\frac{1}{2}$  m., we find by the way-side an immense granite column lying unbroken among the bushes. In 2 hrs. we reach Gaicle, thence a walk of a mile to a gorge in the hills leads to the quarry, where the Seven Columns are to be seen, in form and measurement precisely like the one which lies on the road, and, like that on the beach at Troas, 38 ft. 6 in. long; the diameter at the top 4 ft. 6 in., that at the base 5 ft. 6 in. These columns are the largest in the East, except the one at Alexandria in Egypt, which they much resemble. They have been cut out of the bed of granite with great neatness.

The ruins of Crisool and Criser are on 2 adjoining summits of this range of mountains. After passing a woody summit, a fine view of the whole of the Troad bursts upon the eye. Ida, capped with snow, and

the amphitheatre of mountains which encircle the valley of the Menderes, or ancient Scamander, are its most prominent features.

*Enach*,  $3\frac{1}{2}$  hours, a large village of mud cottages, 150 of which are Turkish, and 50 Greek. The baths are in a neat building. The khan is comfortable.

From Enach an excursion of 15 m. may be made to the site of Old Troy. Close to Enach is a tumulus, called Eneas's tomb: it is now a Turkish burial-ground. The Menderes receives the stream on which the town stands, and is here a large river traversed by a wooden bridge; the only other crossing is by a bridge near the mouth of the river on the plain of Troy; but at some seasons of the year the river may be forded, which enables the traveller to go from Old to New Troy, without returning to Enach. The ride along the western bank is very picturesque; and 2 m. before reaching Bounarbashi, the road leaves the river, and passes over a range of hills, commanding a view of the continents of Europe and Asia, and the islands of Imbros and Tenedos. This part of the coast of the Troad, sheltered from the S.W. by the island Tenedos, forms the well-known roadstead of *Besika Bay*, where the English and French fleets first coalesced, 1853.

*Bounarbashi*, called by Europeans Old Troy, stands at the end of a chain terminating in 2 mountains, between which the river descends into the plains, which extend 15 m. to the sea. A few relics of past days have been worked up into the mud of the hovels, but the remains of ancient Troy are at the distance of about a mile to the E. of the village. On ascending the hill in that direction first appear 2 tumuli, one of which is supposed to be the tomb of Hector, from the circumstance of its being a barrow of loose stones, such as Homer describes. There are no re-

mains on the hill which can be attributed with certainty to the heroic age; the situation, however, seems a probable one for an ancient citadel. On the E. side the hill terminates in a steep precipice overlooking the Menderreh, which winds in a ravine below.

The sources of the Scamander—the one cold and the other tepid—cannot be mistaken, and they point out the site of the Scæan Gate towards the S.W. of the modern village.

Return to Enæch.

The road to Sheblak follows the E. bank of the river for about 8 m., and then arrives at the mountain opposite the one which is supposed to be the site of Old Troy. Proceeding N. it reaches Sheblak, said to be the site of New Troy. Here among some oaks are an immense number of columns and remains of temples strewed over a Turkish burial-ground. In the plain below is a tumulus, called the Tomb of Ilus.

*Hanil Elly*, 27 m. from Enæch. Here also there are a great many more remains scattered over half a mile of country, amongst which are to be traced the foundations of several small temples, one of which must have been that of the Thymbrian Apollo, where Paris killed Achilles. The stream running past these ruins is now called the Tumbrek, evidently a corrupt form of its ancient name. The road passes over small limestone hills, on the brow of a range of which, forming the Asiatic frontier of the Dardanelles, is the village of Renköi half-way, where the British Consul resides.

*Chanak Kalesi*, 25 m. One half of his town was destroyed by fire, but is rapidly rising again. It is of considerable extent; its Turkish name, Chanak Kalesi, signifies "Pot Castle," from its manufactures of crockery. It is called by us the Dar-

danelles. The whole distance from Enæch may be traversed in 11 hours.

*Abydos*, 4 m. N.E. of this place. No traces of the ancient town remain, except the foundation-wall of a building of considerable size, and were it not for the interest of a two-fold poetic association, it would be unnoticed by travellers.

#### WRITTEN AFTER SWIMMING FROM SESTOS TO ABYDOS.

If, in the month of dark December,  
Leander, who was nightly wont  
(What maid will not the tale remember?)—  
To cross thy stream, broad Hellespont!—

If, when the wintry tempest roar'd,  
He sped to Hero, nothing loth,  
And thus of old thy current pour'd,  
Fair Venus! how I pity both!

For me, degenerate modern wretch,  
Though in the genial month of May,  
My dripping limbs I faintly stretch,  
And think I've done afeat to-day.

But since he cross'd the rapid tide,  
According to the doubtful story  
To woo,—and—Lord knows what beside,  
And swam for Love, as I for Glory;

'Twere hard to say who fared the best:  
Sad mortals! thus the Gods still plague  
you!  
He lost his labour, I my jest;  
For he was drown'd, and I've the aye.

May 9, 1810.

The 3 following routes diverge in different directions through the Troad, and are inserted for the benefit of those who wish to linger in these romantic spots.

#### TOUR OF THE TROAD, A.

##### BERGAMA OVER MOUNT IDA BY BEYRAMITCH TO THE TROAD AND KOUUM KALEH.

Hours.

|                            |    |
|----------------------------|----|
| Avriamasti . . . . .       | 8  |
| Adramyti . . . . .         | 9½ |
| Narlen . . . . .           | 6½ |
| Beyramitch . . . . .       | 8½ |
| Enæch . . . . .            | 4½ |
| Alexandria Troas . . . . . | 2½ |
| Koum Kaleh . . . . .       | 3  |

From Bergama the tour to the

Troad lies over a delightful country. On every side are magnificent mountains and sea views. In the numerous villages and towns on the rte. the traveller will find khans for lodging, and there are several isolated coffee-houses on the way, where refreshments are to be obtained.

*Ariamnisi*, 8 hours.

At Armoottloo, 4½ hours from Avriamnisi, is a road leading to Aivali, or Kidonia, a Greek town, once of some importance, 2 hours distant on the coast. It formerly commanded an extensive commerce, but its prosperity was destroyed in the revolutionary war of Greece.

*Aivali* rose under the auspices of John Economos, who, descended from one of the most ancient Greek families, had conceived the project of founding the prosperity of his native town, and rendering his own name immortal. After various repulses, he obtained from the Porte not only the government of the village, but a firman, prohibiting the Turks from residing in it. He gave a cordial reception to all the Greeks in the neighbourhood, and in a short time Aivali increased in an astonishing manner. Its government might be compared to a small republic, administered by its own laws, under the protection of the Porte. It boasted of a college, built in 1803, the beauty of the architecture of which did honour to its founders, and was the admiration of foreigners. It had 2 noble hospitals, situated without the town, in a healthy situation. There were 40 oil-mills, 30 soap-manufactories, several tanneries, and shops of all kinds in the town. But its college, its hospitals, and chapels have been swept away by the ravages of war. In June, 1821, the Greeks, emboldened by recent successes, meditated several expeditions against the Asiatic continent. They were advancing towards Smyrna, when news was brought them by the Greeks of Aivali, that

the Turks were threatening their town. The Pasha of Brousse had sent some troops thither to protect the town against any *complot-marin* of the insurgents. The people of Aivali assembled in crowds, and the Kiaya Bey, on entering the town on the 13th of June with 600 men, perceived the tumult which had been excited. Thirsting for the blood of the Greeks, his soldiers struck some of them in the streets, and were put to flight by the people. The Kiaya, alarmed, sent for a reinforcement, and the next day 3000 men took possession of the town. The Greeks of the fleet, on learning what was passing, presented themselves before the island of Mosconissi, on the 13th June, with 70 sail. The tumult in the town burst out into violence on the arrival of the fleet becoming known. The Greek natives, feeling their danger, embarked in crowds for the island of Mosconissi. The European agents abandoned the town on the 15th, and only a few thousand Greeks remained in it. At 9 o'clock a great number of Greek vessels appeared in the channel. The preceding night, the Turkish commander had received still further reinforcements, and stood on the defensive. The town resounded with the cries of despair of those who were unable to escape. The Turks lay in wait in the houses near the quay, prepared to dispute the landing of the Greeks. The latter, under cover of their artillery, threw 3000 or 4000 men on the quay, and drove out the Turks with great slaughter. A warm engagement ensued. The Greeks destroyed the Mussulman column, and the Turks in their retreat set fire to the town. The Greeks brought off in safety the remainder of the inhabitants. The whole town was reduced to ashes. Such was the fate of Aivali; a town of 30,000 inhab., destroyed within one day.

Kimair, 3 hours from Armoottloo, is a tolerable town, with 500 or 600

houses, several mosques, and two Greek churches: it is situated in a marshy plain, covered with olive-trees.

*Adramyti*, 9½ hours. See p. 167.

*Narlen*, 6½ hours. A good village, on a height overlooking a charming valley, covered with olive-groves extending to the sea.

Between Narlen and Beyramitch the road crosses Mount Ida. The height of the mountain is very great, and the summit is often enveloped in clouds. The scenery is grand, and the mountains are richly clothed with pines. The road crosses deep valleys over wooden bridges; and from the summit of the pass the view is extensive and magnificent.

*Beyramitch*, 8½ hours. A small town, beautifully situated on a hill commanding a view over a rich plain. A governor resides here.

An interesting excursion may be made from Beyramitch to the source of the Simoës, through magnificent scenery, by a steep and rugged road to the village of Evgelli, 3½ hours.

2½ hours from this place is the source of the Simoës. The water gushes out from a square aperture in the rock, and falls 50 ft. over a bed of stone. Numerous other streams issue from smaller fissures in the rock, and swell the principal stream. The view is beautiful and extensive. It comprises all the plains of Troy, and the district of Troas, a great portion of Asia Minor, extending from Constantinople to Smyrna.

There, on the green and village-cotted hill, is  
(Flank'd by the Hellepont, and by the  
sea)

Entomb'd the bravest of the brave, Achilles;  
They say so—(Bryant says the contrary);  
And further downward, tall and towering  
still is

The tumulus—of whom? Heaven knows;  
't may be  
Patroclus, Ajax, or Protesilans;  
All heroes, who, M living still, would slay us.

High barrows, without marble, or a name,  
A vast, untilled, and mountain-skirted  
plain,

And Ida in the distance, still the same,  
And old Scamander (if 't is he) remain;

The situation seems still form'd for fame—  
A hundred thousand men might fight again  
With ease; but where I sought for Ilion's  
walls,

The quiet sheep feeds, and the tortoise  
crawls.

Troops of untended horses; here and there  
Some little hamlets, with new names un-  
couth;

Some shepherds (unlike Paris) led to stare  
A moment at the European youth

Whom to the spot their schoolboy feelings  
bear;

A Turk, with beads in hand and pipe in  
mouth,

Extremely taken with his own religion,  
Are what I found there—but the devil a  
Phrygian.

Bronx.

A different route may be taken in  
order to return to Beyramitch, the  
scenery of which is as grand as the  
former.

*Enasch*, 4½ hours.

*Alexandria Troas*, 2½ hours.

*Bounarbashi*, 2½ hours.

*Koum Kaleh*, 3 hours. On the  
coast.

#### TOUR OF THE TROAD, B.

##### BOUNARBASHI, BY TURKMANLÉ, TO BEYRAMITCH.

|                                     | Hours. |
|-------------------------------------|--------|
| Arapilar . . . . .                  | 1½     |
| Bridge of Sarmosakchi . . . . .     | 1½     |
| Enasch . . . . .                    | 1      |
| Turkmanlé . . . . .                 | 2½     |
| Bounarbashi of Beyramitch . . . . . | 2      |
| Beyramitch . . . . .                | 1      |

*Arepilar*, a village 1½ hour S.E. of Bounarbashi. The road proceeds through a valley where, in many places, may be observed the appearance of basaltic pillars.

*Sarmosakchi Köprü*, or the bridge of Sarmosakchi, 1½ hour, is an old cemetery, 1. of the road, where, by way of gravestone, is a natural hexagonal basaltic pillar, 7 ft. high and

10 in. in diameter. It is of hard black basalt, without horizontal fissures, like the pillars of the Giant's Causeway.

*Enach*, 1 hour. See page 169. In a cemetery close to the road are several basaltic pillars used as grave-stones, mixed with artificial ones: of the latter are 12 of the Doric order. The road crosses an ancient bridge, and before entering Turkmanlé are some mounds and granite pillars, denoting the site of the ancient citadel or temple. The view of Mount Gargarus, the highest of the chain of Mount Ida, is very grand.

*Turkmanlé*, 2½ hours. There is a road from Turkmanlé to Asos.

*Bounarbashi* of Beyramitch, ½ hour, so named from its vicinity to the fountain-head of some very remarkable hot springs, three of which gush with great violence from artificial apertures into a marble reservoir constructed of ancient materials. This beautiful basin is shaded by the finest oriental planes. The people of the place affirm that these springs are cold in summer and hot in winter, when, it is said, smoke ascends from them. The same story is told of those at Bounarbashi, the supposed site of Ilium. See p. 169.

*Beyramitch*, 1 hour.

#### TOUR OF THE TROAD, C.

BEYRAMITCH, BY KUCHUNLU TEPEH,  
TO MOUNT GARGARUS.

|                          | Hour. |
|--------------------------|-------|
| Kuchunlu Tepeh . . . . . | 2     |
| Gogillar . . . . .       | 3     |
| Mount Gargarus . . . . . | 6     |
| Gogillar . . . . .       | 6     |

*Kuchunlu Tepeh*, 2 hours. A conical hill towards Gargarus, so placed as to resemble a sort of advanced position at the base of that mountain. The Simois flows at its foot. The principal site of the anti-Turkey.

quities upon Kuchunlu Tepch is half way up the hill.

The first appearance is an oblong area, 92 ft. long and 54 ft. wide. On the N. side are the remains of a part of a wall, by which the area was formerly enclosed. The work seems to be of the age of the Romans. On the western side of the area are considerable remains of baths, whose stuccoed walls are in some places entire. Above this area are tombs and an arched vault 13 yds. long and 5 wide. Near it are the remains of a bath, wanting only the roof. Here lie some columns, 16 in. in diameter among pieces of broken amphorae and fragments of marble, granite, jasper &c. Near this place is an immense Doric entablature, and the shaft of a Corinthian column. Higher up are the remains of another temple. A spacious winding road rises from these remains to the summit of the Kuchunlu. All the way up may be seen traces of former works; but on the summit a small oblong area exhibits marks of the highest antiquity. The stones forming the enclosure are as rude as those of Tiryns, and it is encircled by a grove of venerable oaks. E. and W., outside the trees are ranged stones like the Druidical circles in England. From hence the view of Gargarus, and the bed and valley of the Simois, is magnificent. The remains on the Kuchunlu Tepel agree precisely in situation with the description of the temples and altars of Idaean Jove by Homer, Aeschylus and Plutarch. The baths and warm springs confirm the supposition. The original temple was probably that of Jupiter Liberator.

*Gogillar*, 3 hours.

The ascent of Mount Gargarus commences here. Like Etna, this mountain is generally characterised by a triple zone; first of cultivated land, then of forests, and thirdly a region of snow and ice. The first may be traversed on horseback. During the first hour many remain-

of Greek chapels are met with, one of which is placed above a roaring torrent, in a situation of uncommon sublimity. The scenery is strikingly grand. In the region of forests are many wild boars; the path is tedious and difficult. Above the zone of forests all is bleak. The ascent is extremely difficult. There are 4 points of eminence on the mountain, each of which is higher than the other. If the traveller finds it possible to attain the highest of these summits, he will be amply rewarded by the spectacle before him, where the whole of European Turkey and Asia Minor seem, as it were, modelled on a vast surface of glass. Constantinople, the Sea of Marmora, the mountains of Brousa and Asiatic Olympus, the Propontis and the Hellespont, the shores of Thrace and Chersonesus, the North of the Egean, Athos, the Isles of Imbro, Samothrace, Lemnos, Tenedos, Eubœa, the Gulf of Smyrna, almost all Mysia and Bithynia, and part of Lydia and Ionia, are included in this glorious panorama.

Descend to Gogillar. The whole excursion from Gogillar and back again requires 12 hours.

### ROUTE 30.

#### TOUR OF THE SEVEN CHURCHES :—

SMYRNA TO EPHESUS, LAODICEA,  
PHILADELPHIA, SARDIS, THYATIRA,  
AND PERGAMOS.

|                           | Hours.         |
|---------------------------|----------------|
| Smyrna.                   |                |
| Ephesus . . . . .         | 12 or 14       |
| Ghieuzel Hissar . . . . . | 12             |
| Sultan Hissar . . . . .   | 5              |
| Gheyra . . . . .          | $9\frac{1}{2}$ |
| Laodicea . . . . .        | 13             |
| Hierapolis . . . . .      | 2              |
| (Return to Laodicea)      |                |
| Tripolis . . . . .        | 4              |
| Bulladan . . . . .        | 9              |
| Philadelphia . . . . .    | $5\frac{1}{2}$ |
| Sardis . . . . .          | 9              |

|                      | Hours. |
|----------------------|--------|
| Thyatira . . . . .   | 10     |
| Perganios . . . . .  | 12     |
| Ariainasti . . . . . | 8      |

The direct road to Ephesus from Smyrna is 12 hours; by Hypsile 14, the inland and safer road.

*Hypsile*, on the coast, is a small village on a lofty promontory. Here are to be found to the S. traces of the walls of the ancient Lebedos, and some fragments of columns amidst heaps of rubbish, which are the only remains of the city destroyed by Lysimachus.

*Zilli*, the site of Claro, possesses some interesting remains. It was the seat of a temple and oracle of Apollo. The prophetic cave and fountain is now a reservoir. The ruins of Christian churches are numerous here. Between Lebedos and Claro is a small islet, which was sacred to Diana, and is now called *Pondikonisi*. No traces are found of the ancient city of Colophon.

EPHESUS, 14 h. from Smyrna. The vicinity of Ephesus to the coast has enabled many travellers to visit this celebrated city, and the memory of the past has perhaps led them to indulge their imagination too freely, while contemplating the walls that remain. Thus a visit to Ephesus will often be productive of disappointment when the traveller finds the ideas associated with it not realised; but the ruins, though not striking, are very extensive. 4 h. at least are consumed in traversing them. Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt. Every seat is now removed, and the proscenium is a hill of ruins. A splendid circus, or stadium, is tolerably perfect; it is 687 ft. long. One side of it was on a hill (Mount Prion), and the opposite side was raised on arches. There is also

one of those gigantic piles called by some gymnasia, by others temples or palaces, like those at Pergamos, Troy, and Tralles. The ancient walls, on Mount Coressus, to the S. of the city, are specimens of Greek architecture. The ruins of Ayasaluk—distant nearly 2 m. W.N.W. from Ephesus—which arose 200 years ago, are entirely composed of materials from ancient Ephesus. The ruins of the church of St. John have sometimes been confounded with the ruined mosque, but they are different buildings; it is evident that the marble mosque was originally built as such, and is not an altered or adapted Christian church.

Ephesus is represented by Pliny as the ornament of Asia, and the largest and most frequented city in Asia Minor. The city, which was known to the Romans, and celebrated in their writings, owed its greatness to Lysimachus, the general and successor of Alexander the Great. It is situated in a plain bounded by Coressus on the S. and Galesus on the N. Two isolated hills stand in the plain; that on the N., the seat of the modern village of Ayasaluk; that on the S., Mount Prion, which forms the nucleus of the ancient ruins. The original *Temple of Diana* was considered one of the 7 wonders of the world. It was burned to the ground on the night Alexander the Great was born, fired by an incendiary, who was instigated only by the insane desire of making himself celebrated. It was rebuilt on a scale superior in grandeur and magnificence to that of any other Greek temple. It was 220 years before it was finished. This second edifice, familiar to all by the narrative in the Acts of the Apostles, lasted till the general destruction of the heathen temples by the Christian emperors of Rome. There is very little doubt that the extensive ruins at the head of the port mark the site of this temple. This situation agrees with the description of Strabo. There is a cave in the neighbourhood in

which some peasants say a great number of marble statues may be found, but it has never been visited by any one capable of verifying the fact. They may be the statues of the Temple of Diana deposited there at the time of its destruction; and an investigation might compensate for the loss of time and the expense of purchasing the secret of the locality, which is known only to a few of the country people.

Christianity was planted in the city by St. Paul, and Ephesus became one of the 7 churches of Asia—of which mention is made in the Revelations. St. John resided here, and probably died here. His *tomb* is shown near the quarries, on Mount Prion, and that of the *Virgin* on Coressus. The village of Ayasaluk is evidently so named from a corruption of the Greek words Αγια βασιλικη, or Ai vasilik, Αι being the usual contraction for Αγια. Another explanation is “Αγια τοιχογενη,” in allusion to St. John “the Divine.”

Between Ephesus and Ghieuzel Hissar it is worth while to visit the ruins of Magnesia ad Maeandrum, which are not far out of the road at a place called *Inek Bazar*. The traveller may turn off the main road to the rt. at a coffee shed called Balitschek Kanesi, 5 hours distant from Ephesus, cross the plain to the opposite line of hills, and an hour's ride bring him to the ruins, lying upon the northern slope of these hills. Fragments of the walls, pieces of columns, &c., lie in various places. About the S.W. corner of the city, near the top of the hill, is the stadium, of which the form and many seats remain. The view from this point commands the whole site of the city, and extends upon the other side of the ridge over the plain of the Maeander. The most interesting ruins are at the edge of the plain at the E. end of the city, where a peribolus wall is almost entire, and in the centre of it lie the ruins of a very large Doric temple: they lie in a confused heap, and among

the fragments are several fine pieces of bas reliefs. The French have lately been digging up several of them here. The main road to Ghiezel Hissar may soon be regained from this point.

*Aidin*, or *Ghiezel Hissar* (the ancient Tralles), 12 hours : 30 m. Of the ancient city only enough remains to prove that it occupied the elevation above the present town. There are still standing some foundations of walls, and the ruins of a palace whose fine arches are conspicuous for many miles round. The modern town is 4 m. in circumference; it is the residence of a pasha, and a place of great trade, and next in rank to Smyrna. Bazaars, shaded by trees, form the streets. It contains many fine mosques, Christian churches and Jewish synagogues. The town is beautifully situated, surrounded by gardens and orchards, and commanding a fine view of the plain. The road passes through orchards of fig-trees and corn-fields, over the plain of

*Sultan Hissar* (ancient Nysa), 5 h., a Turkish village with a modern fortress; the ruins contain nothing defined. 3 hours farther is *Nasi*, a large village, near the site of *Mastaura*. 2 hours farther is the old castle of *Yenishheher*. 3 hours beyond is *Karasu*. On the S. bank of the *Mæander* are the ruins of the ancient city of *Antiochia ad Mæandrum*, at the junction of the *Karasu* and the *Mæander*. Following the *Karasu* to the S. for nearly 10 h. is the site of

*Gheyra*, or *Geira*, at least 25 or 30 m. S. of the high road. It stands on the site of the ancient *Aphrodisias*, and is at least 30 m. from the site of *Carura*.

*Laodicea* (now called *Eeky Hissar*) is 13 h. N.E. of *Gheyra*. At the entrance of the old city stand the massive remains of a bridge; a paved road leads to a triple arched entrance to the city. 2 theatres are cut in the

side of the hill, of which the seats are tolerably perfect. The one facing the E. has been very handsome, the seats, all of marble, being supported by lion's paws. Several temples may be traced, but the principal remains are the vast walls which must have been built in the time of the Romans and Christians, although their purpose is involved in much doubt, as they seem inapplicable to churches. *Laodicea* suffered much from earthquakes. Its site is now deserted. The road descends into the valley of the *Lycus*, which it crosses diagonally to the N. to

*Hierapolis* (Pambouk Kalesi), 2 h. : 6 m. Here are the hot mineral springs of the ancient celebrated baths of Asia. The mountain on which the ruins are situated, a branch of *Messogis*, presents a most romantic and extraordinary phenomenon. The cliffs beneath the ruins appear like frozen cascades, an effect produced by the incrustations of the mineral waters, which rise from several deep springs among the ruins, and are also found in small rivulets for many miles round. The deposits thus left, over which the waters again flow, have raised the whole surface of the ground 15 or 20 ft., forming masses of this shelly stone, which impede the paths, and render it difficult to trace the ruins. The town, standing on the summit of the cliff, having the mountains for a back-ground, commands a fine view of the valley. The ruins are crowded and extensive, and here again are similar to those ruins before spoken of, which in this instance may have been baths. The other remains consist principally of a theatre, a triumphal arch, a fine colonnade, many marble columns, some erect, and others prostrate, the massive walls of temples, and the ruins of several Christian churches and sepulchral buildings. The ruins are about 1½ m. in circumference.

*Colosse*, a large and populous city, was in this vicinity, and it is supposed

that the extensive ruins at Khonas, 3 h. from Laodicea, are those of Colossæ, which was subsequently called *Xeras*, whence the modern Khonas. The chief interest of the site is derived from the beautiful epistle which St. Paul addressed to the inhabitants.

We now return to Laodicea, whence the road proceeds to the valley of the Maeander, and crosses the river near Kash Yeniji, at which are the rains of

*Tripolis*, 4 h. Here may be observed vestiges of a theatre, castle, and other buildings, but nothing is perfect. It was here that St. Bartholomew taught, and St. Philip suffered martyrdom.

*Buladon*, 9 h., N. Thence by Aineh Ghieul, over Mount Tmolus, to

*Philadelphia* (called Allah Sheher, the city of God), 5½ h.: 16m., still a very considerable town, the residence of a Greek bishop. Of the ancient city but little remains; its walls are still standing, enclosing several hills, upon whose sides stood the town, but they are very ruinous. Some immense remains of buildings are called the ruins of Christian churches, but all the ruins so designated seem rather to bear the character of vast temples erected perhaps by imperial command, dedicated to nominal Christianity, but showing in the niches, &c. traces of heathen superstition. The present town is beautifully situated at the foot of Mount Tmolus, and contains about 3000 houses; 250 belonging to Christians, and the rest to Turks. It has several mosques, bazars, baths, and a khan. The town has suffered frequently from earthquakes. In 1390 it surrendered to Bajazet, and ever since the crescent has predominated over the cross.

*Sardis* (now called Sart), 9 h.: 36 m. The situation of this town is

very beautiful, but the country it overlooks is almost deserted. This celebrated capital of Lydia is now reduced to a few shepherds' huts, and a mill whose wheels are turned by the famous river Pactolus. The owner of this mill is the only Christian resident of a place where one of the primitive churches was founded, which was the seat of a bishop, and the scene of meeting for several general councils. The remains of this city vary much in date—the early part, containing a theatre, stadium, and temples, may easily be traced, but the masses of wall composing the rest of the city merely indicate its extent. One very extensive building, called the Gerusia, or the house of Croesus, is in singular preservation. 1 m. from the city on the Pactolus stand the remains of the colossal temple of Cybele. Its proportions resemble those of Agrigentum; 2 Ionic columns are standing, and the ruins of 4 others are to be seen, but as these are the only parts left to record the vastness of such a fallen temple, it seems doubtful whether it was ever finished. It dates its foundation previous to the Persian conquest of Sardis, 575 B.C. The appearance of the hill of the Aerropolis, which is rent by earthquakes into the most grotesque shapes, is very singular. The date of the foundation of Sardis is so remote that the name of its founder is lost in the lapse of ages. It became the capital of Lydia, and under Croesus was one of the most flourishing cities in the world. On his defeat by Cyrus, 545 B.C., it passed under the Persian dynasty. After the battle of Granicus it surrendered to Alexander the Great, from whose time it continued under the Greek sovereigns, until it was given up to the Romans by King Antiochus. In the 11th century it was wrested by the Turks from the Greek empire. The celebrated Tamerlane took and destroyed it in the reign of Bajazet, since which it has gradually fallen to decay.

*Thyatira*, 10 h. The 5th of the churches. See Rte. 29.

*Pergamos*, 12 h. (Bergama). The

3rd of the 7 churches. See Rte. 29. Pergamos is 30½ h. from Smyrna, returning by Thyatira and Magnesia, and 20 h. by way of Avriamasti.

### ROUTE 31.

#### SMYRNA TO CONSTANTINOPLE, BY SARDIS AND BROUSA.

|                           | Hours. | Places of Lodging.      |
|---------------------------|--------|-------------------------|
| Ephesus . . . . .         | 14     | Khan.                   |
| Tyria . . . . .           | 8      | Ditto.                  |
| Supetram . . . . .        | 7      | Turco-man's Hut.        |
| Sardis . . . . .          | 6      | A Mill.                 |
| Aksá (Thyatira) . . . . . | 9      | English Consular Agent. |
| Galembie . . . . .        | 5      | Khan.                   |
| Ghulghuit . . . . .       | 5      |                         |
| Mandrahora . . . . .      | 10     | House of a Greek.       |
| Su-sughir-li . . . . .    | 10     | Ditto of a Turk.        |
| Ulubad . . . . .          | 7      | Greek Convent.          |
| Chatalorghul . . . . .    | 5      | House of a Greek.       |
| Brousa . . . . .          | 6      | Khan.                   |
| Moudania . . . . .        | 6      | Coffee House.           |

Moudania to Constantinople is a voyage of about 10 h. in a caïque and 5 h. by steamer.

The journey from Smyrna to Ephesus being rather too long for 1 day, it is better to divide it, by leaving Smyrna in the evening, and sleeping at the village of Sediköi, only 2½ hours distant. There is an additional advantage in starting late the first day, which is, to give time to the attendants to arrange the packages, an operation always attended here with much loss of time on first starting. That point once settled, each package is replaced every succeeding day in its accustomed position, and the delay

of loading and unloading is then trifling.

Sediköi is a delightful village at the foot of a range of hills, where many of the consuls and merchants have their villas. Near this village, in the mountains, may be heard

"The jackals' troop in gather'd cry  
Bay from afar complainingly,  
With a mix'd and mournful sound,  
Like crying babe or beaten hound."

5 hours from Sediköi the remains of *Metropolis*—once a considerable city—may be distinguished on a hill near the coast. They consist only of a few ruins of walls and

towers, and possess little interest. 2 hours farther the road winds round some hills, and then passes close under some perpendicular rocks. It crosses the Cayster by a bridge  $\frac{1}{2}$  hour before entering Ephesus. There are 3 or 4 cafinets on this route, where shade and water are to be found, but there are neither towns nor villages.

*Ephesus*, 14 h. See Rte. 30.

[Travellers who have not made an excursion from Smyrna to Nimfi, to see the supposed monument of Sesotris (p. 165), may visit it on their route from Ephesus to Sardis.]

The road now follows the bank of the Cayster, through a beautiful valley, rich and fertile in the extreme, but only imperfectly cultivated. The picturesque mountains by which this valley is bounded form parts of the ranges of Messogis and Tmolus. They are clothed with wood to the summits. At the entrance of the valley, near the sea, they approach within  $\frac{1}{2}$  m. of each other, but on advancing the valley widens to 2 or 3 m. in breadth.

*Tyria*, 8 hours of rather fast travelling, allowing for 1 hour's rest at a cafinet. Tyria is a large Turkish town, situated on the acclivity of Mount Tmolus, and commanding an extensive prospect over a fine plain, bounded to the N. by Mount Tmolus. The town extends along the slope of the mountain; each house stands single, or in a garden. Numerous mosques, with their minarets and cupolas, interspersed with fine trees, unite to give Tyria an appearance of wealth and importance which it does not possess. It is supposed to occupy the site of ancient Tyrinthio, but the town and environs are destitute of any remains of antiquity. The population is almost exclusively Mahomedan.

Leaving Tyria, the traveller proceeds N.E. through extensive vine-

yards, each containing a platform, with a sort of watch-tower, which have been constructed for the purpose of keeping off the jackals. The road continues through the plain, crossing the Cayster several times, to

*Odemes*.—This town, though inferior in size to Tyria, surpasses it in commercial activity, in the size of the bazaars, and the quality of the merchandise exposed to sale. It boasts of a large khan and several coffee-houses, and is well adapted for repose during the heat of the day.

Leaving Odemes, the ascent of Mount Tmolus commences, and 3 hours of laborious toil are required to reach the summit by a path hewn in the rock. Thence there is a splendid view, looking backwards over the valley and the great range of Messogis.

*Supetram*, 7 hours. An extensive plain, on the summit of Mount Tmolus, covered with rich verdure, where fine oaks, wide-spreading chestnuts, and luxuriant walnut-trees, standing singly or in groups, give this spot the appearance of an English park. The scenery is varied by meadows, gardens, and a copious stream rushing through the centre of the plain, with flocks and herds grazing on its banks. A tribe of wandering Turcoman sheep-herds are the sole inhabitants of this lovely spot. They pay a certain sum for the pasture to the inhabitants of Capai, a village in the plain, who, during the great heat, usually remove to Supetram. They are primitive and hospitable, and ready to make strangers welcome to a share of whatever they possess. For 2 hours the road continues through this plain by the banks of the river. The descent to Sardis is rapid and difficult.

*Sardis*, 6 hours. See Rte. 30.

Leaving Sardis, the river Hermus, or Ghiediz Chai, is to be forded. The approach to the river is dangerous,

on account of the marshes, and the traveller should have a guide well acquainted with the localities. The river is broad and deep. The intervening country between the Hermus, or Sarabat, and the Gygwan lake, is covered with the tumuli of the kings and people of Lydia. They are covered with turf, and preserve their conical form, varying in size according to the rank of the deceased. That of Alyates, the father of Cresus, remains as described by Herodotus 2200 years ago. "Lydia," he says, "boasts of a monument of art, second only to those of the Babylonians and Egyptians. It is the sepulchre of Alyates: the groundwork is of immense stones, and the rest of the structure is a huge mound of earth." He goes on to state that the length of the tomb is 6 furlongs and 2 plethra, the height 3 plethra (200 feet), and the width 13 plethra. The Gygwan lake is not very remarkable. Its edges are low and marshy.

*Marmora* is a large Greek village, 5 hours from Sardis. It contains a burial-ground, in which fragments of columns and other vestiges of antiquity suffice to prove that it is the site of an ancient town.

*Aksé* (Thyatira), 9 hours. See Rte. 29. The road still lies through the plain. 2 hours from Aksé, on the side of one of the mountains, may be observed some sepulchral chambers in the rock. The road passes by several cemeteries, without either towns or villages.

*Galembie*, 5 hours,—a large Turkish village. Between Galembie and Ghuilghuit a high mountain is crossed by a stony path.

*Ghuilghuit*, 5 hours, a large village in the plain. The road again enters the mountainous region. 2 hours from Ghuilghuit are the ruins of a large edifice near a burial-ground, and surrounded by trees. It is said

that this was constructed by 12 dervishes, who established themselves here. They were all young men, renowned for their sanctity and virtue, and remarkable for their great learning, their profound wisdom, and the austerity of their lives. They were said to have wrought divers miracles. Amongst the extraordinary powers they were supposed to possess was that of curing sterility. As sterility is considered in Turkey not only a disgrace, but the greatest curse that can befall a woman, a multitude of fair pilgrims flocked to them from all parts of the empire. The dervishes taught them to recite verses from the Koran, and to repeat prayers. They gave them charms, administered powders to them, and bound them by an oath never to divulge the persons to whom they had recourse in order to accomplish their object. They kept them in the convent, and only dismissed them when the charms had worked their effect, or when the case became hopeless, which was of exceedingly rare occurrence. This went on for a few years, till one perfidious dame forfeited her oath, and betrayed to her husband the secrets she had sworn to preserve. Her information aroused his jealousy; he went to the pasha and related the circumstances. Several ladies who had visited the convent were summoned, and unwillingly corroborated the facts. The pasha marched with an army, seized the 12 dervishes, hung them on the great walnut-tree near the convent, and destroyed the building. After this discovery, many a husband who supposed himself injured caused his unhappy wife to be tied in a sack and thrown into the sea; others had their wives buried alive. However, to this day the country people disbelieve the ladies' story, and hold the memory of the dervishes in high veneration, regarding them as saints and martyrs. They are frequently seen praying on their graves.

Leaving the mountains, the road

passes over a great plain, partially cultivated, to

*Mandrahora*, 10 hours.

2 hours from Mandrahora, a colony of field-mice have established themselves on the side of a hill, in which they have burrowed holes resembling those in a rabbit-warren. They have so entirely destroyed the grass, that the fields are quite bare; they are rather larger than house-mice, of a dark brown colour, and without tails.

*Su-eughi-li*, 10 hours. A large village on the banks of a wide river of the same name. A journey over an immense marshy plain brings the traveller to

*Ulubad*, or *Lupathron* (anciently *Lopadium*), 7 hours. This town was once large, and surrounded by strong walls with towers, which are still standing, although in ruins, and only serve to afford shelter to bats, owls, and storks. The few houses that exist are in a similar condition, the greatest part of the space within the walls being occupied by gardens and vineyards. There are also the ruins of a large Byzantine fortress. With the exception of 2 Turkish families, the inhabitants are Greeks, and they look pallid and miserable. The unhealthy position of the town is the cause of the misery and poverty apparent here. It is situated on the banks of a large river, having a lake on one side, out of which the river flows, and a marsh on the other. The usual lodging-place for travellers is a large Greek convent, which is fast falling into decay. 3 monks are all that now remain of a numerous community. Neither these monks nor the Greeks of the town understand their own language, although the service is performed in it. The Greeks of Anatolia make use of Greek letters in writing the Turkish language.

The river of Ulubad (the ancient

*Rhynchaenus*) is crossed by a frail wooden bridge, which seems to totter with every step of the horses. The road then lies through a fine plain along the banks of the beautiful lake Apollonia, which is bounded on the S. by picturesque mountains, and thickly dotted with islands, on which there is a large town.

*Chatelorghul*, 5 hours. A neat village. There is a fine view of Olympus the whole way between the 2 last places. Chatelorghul is solely inhabited by Greek farmers, and extensive husbandry in all its branches is carried on in the neighbourhood.

Hence the road passes over a magnificent plain, cultivated with care and industry, and abounding in noble forest-trees, which increase in numbers and magnitude as we approach

*Brousa*, or *Prusa*, 6 hours. There is an excellent *Hôtel* kept by a German, where every comfort of European innkeeping may be found, and the charges are moderate. It is called the *Hôtel de l'Olympe*. This city, long the capital of the kings of Bithynia, derives its name from Prusias, the protector of Hannibal, one of its early kings, who reigned 200 years b.c. Under the Roman dominion we hear little of Brousa, though it was always famous for its baths, and admired for the beauty of its situation. It was the residence of the governors of the province, one of whom was Pliny. It was finally wrested from the feeble hands of the Greek emperors by Orchan, the son of Othman, the founder of the Ottoman dynasty. He adorned it with a mosque, a college, and a hospital. It was seized by Timour after the battle of Angora, rebuilt by Mahomed II., and became the usual residence of the princes of the house of Othman, till Amurath removed the seat of government to Adrianople. It is now the chief place of the Eyalet of Khudavendikiar, which comprises Southern

Bithynia and the interior of Mysia, and of which Brousa forms a sandyak. The pop. at the last census, when a special officer of the Porte made it in 1852, was 73,000, of whom 11,000 are Armenians and 6000 Greeks.

There are now very few Jews at Brousa. The town is built at the S.W. end of a magnificent valley, 20 m. long, and from 3 to 5 broad. The houses occupy the face of the mountain, commanding a fine view of the plain; they are built chiefly of wood, like those of Constantinople, many of them with glass windows. Between June 1801 and June 1802, a dreadful fire destroyed one-half of the city, the style of building rendering fires peculiarly destructive here. The streets of the town are in some places so narrow, that a person might leap from one house into the opposite one; but the greatest cleanliness prevails. The castle stands on a perpendicular rock in the centre of the town; its walls are of great solidity. The chief ornaments of Brousa are its mosques, said to amount to no fewer than 365, in one of which, called Daoud Monasteri, is shown the tomb of the celebrated Orchan, son of Othman, who conquered Brousa in 1326. The Baths are handsome structures, containing a number of apartments, and supplied with both hot and cold springs; some are chalybeate, others sulphureous. The Kalputcha Hammam, situated nearly 1½ m. from the gate leading to the N.W., is a very spacious and commodious one. The spring is slightly sulphureous; the heat about 180° Fahrenheit. Here is a circular pool, not less than 25 ft. in diameter, paved with marble and lined with coloured tiles, the water about 4½ ft. deep, in which the youth of Brousa divert themselves with swimming. This apartment is surmounted by a lofty cupola. There are 2 other apartments, in the centre of each of which is a sumptuous marble fountain, yielding a stream of pure cold water for drinking. Near this superb bath is a similar building

for the females. The khans and colleges of Brousa are numerous and respectable. The bezestans and bazaars are extensive, and filled with silk and cotton stuffs manufactured here for exportation.

The *coup-d'œil* presented by the verdant plain and city of Brousa, with its domes and minarets, contrasted with the cliffs and snowy summits of Olympus glittering through the woods, rising majestically behind the city, is at once in the highest degree picturesque and impressive. "In point of rural beauty indeed," says Mr. Kinneir, "as well as of magnificence of scenery, diversified by fruitful fields and delightful solitudes, the environs of this city are seldom perhaps to be equalled, and not to be surpassed." The silk manufactured at Brousa is much esteemed in the East, and greatly admired in Europe. The quantity of silk produced in the environs, and its cultivation and manufacture, is said to afford employment for 30,000 people.

The ascent of Olympus from Brousa may be performed with ease, unless the weather should happen to be unfavourable. The toil is amply repaid by the magnificence of the view from the summit. The traveller may hire horses at Brousa for this excursion, at the usual rate, which is 25 piastres a day, or 15 piastres for half a day, all over the country. After 4 or 5 hours of riding there remains an ascent of about an hour to be made on foot. The best time to commence the ascent is in the afternoon. The traveller should sleep near the summit, in order to reach the highest point at sunrise, when he may return to Brousa by noon. If it is too cloudy to reach the summit, it is worth while to go up to a rocky point two-thirds of the way for the sake of the extensive and beautiful view.

From Brousa the road leads through a beautiful and level plain to

#### A. Turkey. R. 32.—THE DARDANELLES TO CONSTANTINOPLE.

*Moudania*, 6 hours. A large straggling Greek village, extending along the shore, the environs of which are beautiful and highly cultivated. This is the place of embarkation for Constantinople. The customary price for a boat to Constantinople is 100 piastres; but as there is sometimes a scarcity of *kayike* here, the Greeks take advantage of this circumstance to raise their price accordingly.

A Turkish *Steamer* now runs between Constantinople and Moudania in 5 hours. It leaves Constantinople every Saturday morning, and returns from Moudania on Monday evening, arriving at Constantinople early on Tuesday morning. The prices are —1st class, 80 piastres; 2nd, or deck, 40 piastres. The voyage may be performed in 10 hours with oars, should there be no wind; but with a light favourable breeze it may be done in 6. As the *kayik* is a long narrow boat, very slight, and unable to make any way against the wind, the length of the voyage is very uncertain, and whenever the wind is at all contrary the boatmen run into the nearest creek and wait till it becomes favourable.

The *Princes' Islands* lie in the direct route, and should be visited by the traveller. They are beautiful spots, studded with villas belonging to the rich inhabitants of Constantinople, who reside there during the hot summer months and sea-bathing season. *Prote* is not much frequented, *Chalki* more, and *Prinkipo* is an especial favourite with them. A steamer leaves Constantinople for these islands every afternoon and returns in the morning. There are several hotels at Prinkipo, of which that kept by Giacomo is the best. The monasteries are well worth visiting, especially one on Chalki, which is now an ecclesiastical seminary. It was built by the Byzantine Emperor Basil II., called the Bulgarian-killer, who himself ended his life in it doing penance for his cruelty. The Naval School on the same island is well organized. (See Sect. I. p. 123.)

#### ROUTE 32.

##### THE DARDANELLES TO CONSTANTINOPLE, BY BROUSA, I AND ISMID.

|                                  |
|----------------------------------|
| Dardanelles . . . . .            |
| Lampsacus . . . . .              |
| Themoticon . . . . .             |
| Salsdereh . . . . .              |
| Bendramo . . . . .               |
| Mikalitza or Muhalitch . . . . . |
| Ulubad . . . . .                 |
| Brousa . . . . .                 |
| Isnik (Nicaea) . . . . .         |
| Ismid (Nicomedia) . . . . .      |
| Ghebse . . . . .                 |
| Kartal . . . . .                 |
| Iskudar or Skutari . . . . .     |
| (Cross over to Constantinop)     |

The road proceeds to the Lelles town and castle, 6½ hours

*Lampsacus*, 6 h. About 12 h. *Lampsacus* the traveller reaches river *Granicus*, as it is supposed, by the Turks *Kars*. Over this river are the ruins of man bridge of 8 arches. It is 75 ft. broad. After passing the *kasuu* the road passes several streams.

*Themoticon*, 13½ hours. On reaching *Salsdereh* we meet with other large river, by some supposed to be the *Granicus*, by others *Esophus*.

*Salsdereh*, 9 hours. A wretched village. There is another very equally miserable near it called

rideri. Between Salsderreh and Bendramo is the celebrated peninsula of *Cyricus* and *Artaki*. The traveller should devote a day to this interesting spot, and will do well to proceed to Bendramo, and visit it from thence, as there is not time to deviate from the direct route in travelling to that place.

*Bendramo*,  $6\frac{1}{2}$  hours, is a large town, with 4 mosques and 1000 houses, occupying a lovely situation on the S. side of a picturesque bay, supposed to be Panormus, 15 m. in length, and 5 to 7 in breadth; it is on all sides enclosed by mountains.

*Cyzicus* is a beautiful peninsula, formerly an island, joined to the continent by an isthmus nearly 1 m. long and  $\frac{1}{2}$  m. broad, formed by the accumulations caused by the ruins of 2 ancient bridges which connected the island with the mainland. The remains of Cyzicus consist of a fine Roman amphitheatre, 1 m. from the shore, built on 2 hills, the area being formed by the intervening valley. The arches and walls are not less than 60 ft. high; the diameter of the theatre is about 300 ft. The interior is now overgrown with trees and shrubs, which give it a most picturesque effect, and a mountain stream runs in the centre. Another large theatre, overgrown with ilex and other shrubs, has been also discovered. The whole site of Cyzicus is so overgrown with underwood and covered with cherry orchards and vineyards, that it is very difficult to make out anything distinctly. There are considerable remains of the walls, 2 fine octagon towers, and very extensive substructions with numerous vaults, built in a massive style of architecture. The ruins at Cyzicus do not appear to be of great antiquity, and are certainly neither Hellenic nor Cyclopean. To the eastward of the town, and partly on the narrow isthmus, may be traced the large and closed ancient harbour, as well as a

canal, or narrow passage, of solid masonry. The present town is called *Balkiz*. Many marble fragments of the ruins of Cyzicus have been removed to Aidinjik on the mainland near the Isthmus. (See Rte. 43.) The country between Cyzicus and Artaki (now called *Erdak*) is covered with vineyards, and the wine of Artaki is much esteemed, being sent in large quantities to Constantinople. At Artaki are the remains of an ancient mole.

*Mihalitz*, or Muhalich,  $6\frac{1}{2}$  hours from Bendramo, is a large and populous town, containing 3 or 4 khans. It is situated on the Rhynacus, 4 hours from the sea, and possesses a considerable trade. There are 9 mosques here. More than half the houses belong to the Greeks, and the Armenians are also numerous.

Ulubed, 4 hours.  
Bacoua, 9 hours. } (See Rte. 31.)

*Iznik*, 10 or 12 hours, on the site of Nicæa, the ancient capital of Bithynia, is a miserable Turkish village of 100 houses; it is beautifully situated on the S.E. extremity of Lake Ascanius, which is 10 m. long and 4 m. broad: beyond this are seen the snowy summits of Olympus. The nearer hills are clothed with forests of oak, ilex, and evergreens, amongst which appears the entire circuit of the walls of the ancient city, with their majestic gates and towers, still nearly perfect, and enclosing a vast area, said to be 5 or 6 leagues in length and  $1\frac{1}{2}$  in breadth. They resemble in construction those of Constantinople, with which they are coeval. They are mostly formed of alternate courses of Roman tiles, and of large square stones joined by a cement of great thickness. In some places have been inserted columns and other architectural fragments, the ruins of still more ancient edifices. The ruins of mosques, baths, and houses dispersed among the gardens

and corn-fields now occupying a great part of the space within the Greek fortifications show that the Turkish Isnik, though now so inconsiderable, was once a place of importance, as its history indeed sufficiently proves. But it never was so large as the Greek Nicæa, and it seems to have been almost entirely constructed of the remains of that city. The Greek city was first called Antigonea after Antigonus, by whom it was built on the site of a former town, soon after the death of Alexander the Great; but its name was soon changed by Lysimachus to Nicæa, in honour of his wife. Nicæa holds a distinguished place in the annals of ecclesiastical history, in consequence of the general councils held there. At the first of these, convened by Constantine, A.D. 325, the Nicene Creed was framed. In the same year the city was overthrown by an earthquake, but it was restored by the Emp. Valens in 368. The last council was held in the reign of Irene, A.D. 787. A rude picture of the first council may be seen in the only Christian church now used in Nicæa, that dedicated to "the Death of the Virgin." The Greek priest of this church (Mauricius) will receive travellers in his house and act as a guide. The supposed scene of the council is immediately outside the walls, on the shore of the lake. Nicæa was the first conquest made by the crusaders, A.D. 1097, after 7 weeks' siege. It was at that period the capital of Sultan Suleiman, of Roum. On the expulsion of the Latins it reverted to the Greek emperors, who made it their capital during the period of their expulsion from Constantinople, but it was finally lost to them in 1330, when it was taken by Orchan, the son of Othman, and it has ever since remained under the Ottoman rule.

*Ismid*, and sometimes *Isnikmid* (Nicomedia), about 7 hours, is situated on the acclivity of a hill rising from the gulf. The town contains about 3000

houses; 1000 of which belong to Greeks and the remainder to Turks. A Pasha resides here; and the trade of the town is still considerable. Nicomedes, first king of Bithynia, embellished the original town, which was called Olbia, made it his capital, and changed its name. It was raised by Diocletian to the rank of the capital of the Roman empire, but lost that pre-eminence on the building of Constantinople: it was finally wrested from the Greek empire by Orchan in 1339. No remains of its former splendour now exist. N.B. There is a steamer from Ismid to Constantinople every Tuesday morning, at 8 o'clock, which makes the trip in 8 hours, should the traveller prefer that route.

The route continues among mountains for some time, then follows the shore of the Sea of Marmora, whence the Princes' Islands appear to advantage; and, winding through Ghebse, Kartal, and other villages on the way, enters Skutari by the great Necropolis.

### ROUTE 33.

CONSTANTINOPLE TO ERZEROOM  
AND VAN, BY AMASIA AND  
TOKAT.

|                     | Hours.         |
|---------------------|----------------|
| Gaybaissa . . . . . | 6              |
| Ismid . . . . .     | $5\frac{1}{2}$ |
| Sabanja . . . . .   | $4\frac{1}{2}$ |
| Khan Dag . . . . .  | 6              |
| Doozchi . . . . .   | $7\frac{1}{2}$ |
| Boli . . . . .      | $6\frac{1}{2}$ |
| Garidi . . . . .    | 6              |
| Hummumloo . . . . . | $5\frac{1}{2}$ |
| Karajular . . . . . | $6\frac{1}{2}$ |
| Karajorem . . . . . | 4              |

|                                    | Hours. |
|------------------------------------|--------|
| Kajasir . . . . .                  | 4      |
| Tosia . . . . .                    | 5      |
| Hadjî Hainza . . . . .             | 5      |
| Osmanjik . . . . .                 | 4      |
| Marsivan . . . . .                 | 8      |
| Amasia . . . . .                   | 4      |
| Turkal . . . . .                   | 7      |
| Tokat . . . . .                    | 8      |
| Niksar . . . . .                   | 9      |
| Iscaissar . . . . .                | 5      |
| Koya Hissar . . . . .              | 9      |
| Kara Hissar . . . . .              | 8      |
| Shayran . . . . .                  | 12     |
| Kalket . . . . .                   | 2      |
| Kari Koulah . . . . .              | 7      |
| Ashkala on the Euphrates . . . . . | 10     |
| Erzeroom . . . . .                 | 6      |
| Hassan Kaldch . . . . .            | 5      |
| Khooli . . . . .                   | 10     |
| Kanous Kouremai . . . . .          | 8      |
| Yangali . . . . .                  | 10     |
| Lata . . . . .                     | 5      |
| Tash Koun . . . . .                | 6      |
| Ardjieh . . . . .                  | 11     |
| Djanik . . . . .                   | 12     |
| Van . . . . .                      | 8      |

(Cross to Skutari.)

*Goybaisa*, 6 h. of rapid travelling : a delightfully constructed town, with a splendid mosque and numerous minarets, surrounded by a high wall and majestic cypress-trees. It is the ancient Lybiisa where Hannibal died. The road passes over a bare and hilly country, where appear the white stones of the Roman pavement. 3 h. from Isnikmid, on the gulf, is the little village of Heraka.

*Ismid*, or *Isnikmid*, 5½ hours (see Rte. 32). The road crosses a fine plain, watered by several torrents : the scenery becomes very striking. E. are extensive chains of mountains, covered with majestic timber, and well-cultivated hills.

*Sobanya*, 4½ h. ¾ h. hence is a small lake, along the shores of which the road lies ; it then continues for 5 h. through the forest.

*Khan Dag*, 6 h. A romantic village in the forest, surrounded by gardens and fruit-trees. The road leads through the forest, and then passes the ruins of an aqueduct and of a temple. It crosses a bridge over the Mandaris, and continues through the woods to another deep river running into the Melar or Mandaris. We cross this river, and subsequently ford the Mandaris.

*Doorchi*, 7½ h. A small town situated in the centre of the forests. Between this place and Boli the scenery is at times fine, and the eminences over which the road passes command extensive views ; the road lies, however, chiefly through the forest, and is very bad.

*Boli*, 6½ h., situated in a rich and populous plain, watered by a river bearing the same name. The road now ascends through forests, and passes many remains of Greek and Genoese architecture, and several cemeteries. We at length enter upon a country diversified by hills, rivers, villages, and lakes, the district being populous and well cultivated.

*Garidi*, 6 h. The road lies through forests and valleys to

*Hummanloo*, or *Humanli*, 5½ h., on the banks of the Bamder Su, the ancient Parthenius—a ruined town. We now ascend a mountain ridge, and descend through a fine forest to Chirkiss, a very pretty but ruined town.

*Karajular*, 6½ h. A neat village, built of wood, with a neat mosque. Hence the country becomes open and uninteresting.

*Karajorem*, 4 h. A neat little town. The same tame scenery continues.

*Kajasir*, 4½ h. The scenery soon begins to improve again, and the mountains on each side are wooded.

In an open plain, about  $5\frac{1}{2}$  h. from Kujasir, is a guard-house.

*Tosia*,  $5\frac{1}{2}$  h. The noble minarets and some old Christian buildings are the only objects worthy of notice. The only articles of trade here are green morocco and camlet, made from the Angora wool. Leaving the town, we pass a succession of fountains on each side of the road; then cross a fine valley sown with rice. The road then follows the Halyss or Kizil Irmak. A range of bold mountains appear on the other side, with numerous towns and villages on their slopes; the junction of valleys, and several mountain-streams which join the Kizil Irmak, produce a pleasing variety of scenery.

*Hadjî Hamza*,  $5\frac{1}{2}$  h. A neat country town surrounded by fruit-trees. The road ascends by a narrow paved road cut on the side of the mountain, and descends into a picturesque valley. It subsequently crosses the Kizil Irmak over an old stone bridge of 15 arches.

*Osmanjik*,  $4\frac{1}{2}$  hours. A town and fort situated on the rt. bank of the Kizil Irmak; the rock on which the fort is built terminates close to the river, which the natives call Arabyan Su, water of Arabia.

We now travel over a rich and luxuriant country, covered with gardens and vineyards, then cross a range of hills and see some curious hills of mineral ore. To this succeed delightful valleys, and we then enter a defile and pass the village of *Hadjî*, celebrated for its manufacture of stirrups. In the mountains, at some distance, are silver-mines.

*Marsivan*, formerly Eudocia, 8 hours. In an extensive plain. Neat marble fountains are placed at short distances on each side of the road. We now pass over a romantic country high in the hills, and descend into a plain in which is situated the city of

*Amsin*,  $4\frac{1}{2}$  h. celebrated as the birthplace of Mithridates and Strabo. The situation of the town is highly picturesque; it is placed in the bottom of deep, narrow, rocky valley or rather gorge, through which flow a fine river, the ancient Iris, now called *Yeshil Irmak*. The remains of a fine Genoese castle are seen on the top of a perpendicular rock. Beneath it are a number of chambers, galleries, passages, &c., excavated in the rock, amongst which the Hellenic walls, the tombs of the old kings of Pontus, and the water-galleries described by Strabo, are the most interesting. Close to the river in the centre of the town, is a super mosque with its gilded dome and minarets, rising splendidly amidst the remains of Genoese art. Among the ruins of several ancient mosques are fragments of Saracenice architecture of great beauty, which deserve to be carefully drawn. Numbers of mills are seen on the banks of the river, throwing water into the garden which surround the town.

The road now winds round a picturesque chain of hills and then passes through a narrow chasm in the rock. We now enter an extensive plain passing through which we again ascend through forests.

*Tokat*,  $7\frac{1}{2}$  hours. A small town with an old castle built upon a rock in the centre, thought by some to be the ancient Sebastopolis, which others identify with Sivas. The road proceeds over low hills, and crosses a fine stone bridge on approaching Tokat.

*Tokat*, the ancient Phazemon, hours, is situated at the mouth of defile on the banks of a small stream and so surrounded on 3 sides by mountains as to render the heat insufferable in summer. For 3 m. above the town the valley is filled with gardens and vineyards. The town contains 6730 families, among which there are 1500 Armenian, 30 Catholic

150 Greek, and 50 Jewish families. The two former are very wealthy. The importance of Tokat, as a commercial mart, has passed away, and there are now few symptoms of its being an active commercial city, but it still possesses very extensive copper furnaces, in which the black copper ore, brought from Arguel-maden on mule and camel-back, is smelted. They employ many persons, and the coppersmiths are a numerous body. Between Tokat and Niksar is a range of well-wooded mountains.

*Niksar*, once Neo-Cæsarea, 9 hours, contains 1000 houses; it is situated on the E. side of a very rich plain watered by the Lycus. The town is situated among a forest of fruit-trees. There are remains of the old Roman wall and castle of the same period. From Niksar the road traverses a very lofty range of mountains. The summit is far above the region of trees, and must be 6000 ft. high; thence, passing *Jasocesar*, 5 h.; it continues among a lower range of mountains till it descends to

*Koyla Hissar*, 12 hours, on the Charshambah. The road follows the banks of the river till it ascends to

*Kara Hissar*, 12 hours, 70 m. from Niksar—a very elevated position. It contains 2500 houses, and carries on a considerable trade with the coast and the interior. Its communications are most active with Kerasunt, a fort on the Black Sea, 60 m. distant: see Rte. 54. There is an old castle on the summit of the isolated mountain round which the town is built. Near the town are extensive mines of rock alum, whence the town takes its distinctive appellation of Shebb-Khaneh, there being several other cities in Turkey called Kara Hissar, or black castle. The road passes through a luxuriant valley and crosses the Kara Bouiac, or Kiri-soun, by a stone bridge, and then enters a mountainous region whence

a great traffic in alum and pitch is carried on through Trebizond to Constantinople. It again passes through a valley, and once more enters into forest scenery.

*Shayrun*, 12½ hours. A delightful Swiss-like village in a fertile valley.

*Kalket*, 2½ hours. An interesting little village situated on a stream. Leaving Kalket, the traveller soon ascends the mountains called the Alma-lee-Dagler, by a succession of narrow valleys, and follows the course of a stream. Wolves, wild sheep, black bears, and the ibex are the inhabitants of these deserts. The scenery is very grand all the way to

*Kara Koulah*, 7½ h. An Armenian village. The houses in Armenia are excavated out of the earth, which is replaced over them, forming a roof, upon which grass grows and sheep and cattle pasture, being supported by wooden props inside, the windows and chimneys alone projecting above the surface. We now traverse a wild but woody region, and through mountainous scenery arrive at the Sheitan Dereh, or Devil's Valley, which is often the resort of banditti. The road now follows the course of the Kara Su, or W. Esphrates, and continues on its rt. bank to

*Ashkula*, 10½ h. The road soon after crosses the Esphrates, and, passing through the village of Elija, reaches Erzeroom.

*Erzeroom*, 6½ h., is the seat of a *British Consulate*. The *khan*s are excellent. The town stands on a small hill at the foot of a mountain, with a double peak, called Devch Dagh, the Camel Mountain, in an extensive and fertile plain between 30 and 40 m. long, and from 15 to 20 in its greatest breadth, watered by the Kara Su branch of

the Euphrates. Around it on every side rise lofty mountains, many of whose summits are always covered with snow. In the rich grain countries which surround it, great numbers of good horses, fine mules, cattle, and sheep, are reared. From its situation, Erzeroon, though unfortified, commands the road from Persia to Constantinople, and is the first important place in Turkey, whether entered from Georgia or Persia. It is the chief city of the Eyalet which takes its name, and the residence of its Governor-General. The city is slowly rising from the ruin in which it was involved by the Russian occupation, and by the emigration of so many industrious Armenians. In 1827 its pop. was estimated at 80,000, and now it does not exceed 40,000, of which number about 30,000 are Turks, 5000 orthodox Armenians, and 2500 Catholic Armenians; but it fluctuates considerably on account of the vast numbers of strangers who constantly arrive and depart with the caravans. The modern *Palace*, including customs and police office, is the only house with a slanting and tiled roof. The new town is partly surrounded by an old castellated wall, of the date of the Genoese occupation, but a large part of the suburbs, where the principal bazaars and shops are situated, is un-walled. A remarkable work, a deep ditch, was excavated round the suburbs to keep off the Russians, but was useless for that purpose. There are some curious ancient buildings in and around the citadel. There are nearly 30 tombs, in the form of circular towers, with conical stone roofs of early Saracenic architecture, varying in date from the twelfth to the sixteenth century. The most elegant buildings are 2 ruined *medresses* or colleges; one of them conspicuous from its 2 graceful minarets (called *Iki Chisteh*), built of fine brick, fluted like Ionic columns, and partly enamelled with blue colour. They are covered with de-

licate arabesques. There are several very old and heavy Greek and Armenian churches. The winters here are intensely cold. The climate of Erzeroon is very severe, on account of the elevation above the sea, which is above 6000 ft. The plain formerly contained 100 populous and flourishing villages, some wholly and some partially Armenian, but, since the emigration of this people, they are only half inhabited, and a great portion of the plain lies waste. There is a weekly post to Constantinople. Wood for fuel is scarce and dear; the lower classes burn dried cow-dung. The chief trades are dyeing and tanning morocco leather.

From Erzeroon the road passes over some bare hills called the Camel's Neck, and then lies through the valley to

*Hassan Kaleh*, 5 h.—the town of the plain—has been a considerable place, but is now a heap of ruins. It is placed on the side of a hill, is walled, and has an old Genoese castle on a rock above it, but it could not be made defensible on account of its vicinity to the mountains. See also Rte. 59. Leaving Hassan Kaled we cross a small river, near which is a bath of mineral waters. The road crosses the plain to a neat village at the foot of the Kurdistan mountains. We now ascend the mountains and pass through a most rugged and inaccessible country. From some of the mountains the scenery is of a mingled and picturesque character; one hour the traveller is surrounded with snow, and the next travelling through groves of trees, with the Araxes at some distance below him.

*Khooli*, 10 h. A village ½ an h. from the Araxes. We now ford the Araxes, and, passing through a beautiful narrow valley, ascend the Bin Guil (1000 springs) mountains, whose appearance is very barren and wild. The Araxes and Euphrates take their

source in these and the neighbouring mountains.

*Kanous Kouremai*, 8 h. A considerable Armenian town on the banks of a small river. Here there is a very old ch. close to the town. In the cemetery which surrounds it are some curious tombstones, with figures sculptured on them, representing horses ready saddled, rams, &c. The whole must have been the work of many ages past. After travelling for 3 h. we ascend and cross some very fine mountains, whence the road descends to the banks of the *Mured Chœ* or eastern Euphrates, which is crossed on a raft. The breadth is here about 100 yards, and the current is very gentle, but deep; its waters are turbid and particularly cold.

*Yangak*, 10 h. A well-peopled Christian village. This place is 10 h. from *Mosk*.  $\frac{1}{2}$  of an h. brings us to another considerable Armenian village containing a pop. of 2000 souls. We now proceed over a well-cultivated valley, up a gentle ascent, and pass a monastery on the rt.

*Lata*, 5 h. A populous town, governed by a bey, having a garrison of 1000 men. The road still lies over a mountainous country.

*Tash Koun*, 6 h. We now pass through a beautiful country of meadows and picturesque hills, and in 4 or 5 h. come down to the lake of Van, and ford a torrent near

*Ardjish*, 11 h. An old ruined stone-built town, with a garrison of a few Turks. The road now lies round the lake. About 7 h. from *Tash Koun* we cross a deep and rapid river by an old stone bridge.

*Djanik*, 12 hours.

From *Djanik* to Van the road still skirts the lake. The scenery is very grand, and the mountains of

Kurdistan, on the opposite side of Van, have a bold and majestic appearance, rising beyond the limpid waters of the lake. Directly opposite to Van is *Bülliz*, a very considerable town, well peopled by Turkish Kurds and Armenians. The latter carry on a considerable trade in tobacco, which is cultivated in the neighbourhood, and transported to Erzeroom and Constantinople, where it is esteemed for its excellent quality. See Route 61.

*Van*, 8 hours, is situated in a large plain, said to be 12 farsaks (43 English miles) in circuit, studded with villages and gardens. It stands about 5600 feet above the level of the sea. The imposing mountains of Warak, Sipan Dagh, and Erdos are in full view, bounding the plain on the N.N.W. and N.E., while W. is the beautiful lake of the Van, distant  $1\frac{1}{2}$  m. The rock of Van is a most striking object; it is shaped like a camel's back, rising in the centre and falling at both ends. The ridge, 600 yards long, is divided into 3 parts. The rock stands alone in the midst of the plain, and is therefore the more remarkable in its appearance. The middle part is separated from the ends by dikes cut through the solid rock, so that each part is a separate fortification. On the N. face of the rock there are 5 tiers of walls and bastions. The fortifications and castle are now in ruins. The town, placed under the S. face of the rock, is enclosed with a wall of mud and stone, and partly protected by a ditch. The population, including the suburbs, is said to consist of between 12,000 and 15,000 people, 2000 of whom are Armenians, and the rest chiefly Turks: the Kurds are but few. The increasing trade of the town is in the hands of the Armenians. The town contains 2 large churches, 4 large mosques, 2 baths, and 2 caravanserais. The streets are narrow, but tolerably clean. Each house has latticed win-

dows to the street. Over every door are inscribed the words "Allahu Akber," God is great. The manufactures consist in the coarse cotton chintzes worn by the Kurds and Turks; cotton and corn are imported from Persia. The rock on which the castle stands bears several ancient cuneiform inscriptions in the Assyrian character. On the S. side is a trilingual tablet of Xerxes, son of Darius; on the same side, round the entrance to certain caves excavated in it, and probably tombs, are other inscriptions, arranged in 8 parallel columns, amounting to 300 lines. They are the records of a king whose name is deciphered Arghistis. On the N. side are others, 5 in number, the largest containing 25 lines. They have been copied and examined by Mr. Layard and others. Below these chambers and inscriptions, at the foot of the rock, are gardens called Khorkhor.

The lake of Van is 25 or 30 m. long, and 9 to 12 broad, yet it has the appearance of being double that extent. A few boats are employed on it in trading between Van, Akhlat, and Teetvan, on the W. side. The latter place is remarkable on account of Khoorew Pasha's caravanserai, chapel, mosque, and baths, built A.H. 980=A.D. 1570.

Van, from its strength and position, was probably a place of importance in very remote antiquity, a supposition which is in some degree confirmed by the inscriptions on the rock. St. Martin, the historian of Armenia, says that, according to traditions of the Armenians, Van was a very ancient city, founded by Semiramis, and called by her Shemiramerd. So late as the 14th century there existed buildings attributed by the natives to the ancient sovereigns of Asia, which were of such ponderous construction that they resisted the efforts of the soldiers of Timur Leng for their destruction. Ruined in the lapse of time, the city of Semiramis was rebuilt by King Van, who

lived a short time previous to the expedition of Alexander the Great; it again fell into decay, and was restored by Vagh Arshag, brother to Arsaces, the 1st king of the race of the Arsacids, 150 B.C. The city fell successively into the hands of the Seljukis, Timur Leng, the Turkomans, and finally of the Osmanlis, who captured it in 1533, and have retained possession of it to this day. The Greek name ascribed by St. Martin to Lake Van is Arsissa.

Ereket, a village containing 100 houses, 2 m. distant from the E. side of the lake Erehekjun. 15 m. farther is the boundary between Persia and Armenia.

## ROUTE 34.

CONSTANTINOPLE TO KASTAMOUNI,  
BY IENIKMID.

Hrs. Miles.

|                     |       |
|---------------------|-------|
| Boli.—See Rte. 33.  |       |
| Hummumloo . . .     | 19 60 |
| Hajji Abbasse . . . | 10 34 |
| Ashar. . . . .      | 12    |
| Kastamouni . . . .  | 10    |

Hummumloo, or Humanli, 19 h. Rte. 33. The road now diverges from the great road, and takes a N.E. direction to

Hajji Abbasse, 34 m., a village romantically situated among the mountains. Before reaching this town and beyond it are some curious excavations in the face of a range of hills. The most remarkable is an insulated rock, which appears to have fallen from the mountain, and which has been excavated into a circular chamber, entered by 3 square doors, of the size and shape of those in the smaller caves of Carli, between Bombay and Poona.

10 m. from this place the traveller crosses the Ashar Su, a river wider but of less volume than the Parthenius. The post-house of *Ashar* is 12 h. from Hajji Abbasse.

*Kastamonu*, or Costambone, the ancient Germanicopolis. It stands in a hollow, and in the centre of the town rises a lofty perpendicular rock, crowned with a ruined fortress, formerly possessed by the Comneni. There are 30 mosques with minarets, 25 public baths, 6 khans, and a Greek ch. in the town. It contains a pop. of 12,000 Turks, 300 Greeks, and some Armenians. The commerce is trifling, and there are no manufactures. The neighbourhood is bare, dreary, and unfertile, though intersected with watercourses.

### ROUTE 35.

#### CONSTANTINOPLE TO BUSRAH, BY SAMSOON, DIARBEKIR, MOUSSUL, AND BAGDAD.

From Constantinople to Trebisond, calling at Samsoon, steamers depart twice a week, and arrive at Samsoon on the morning of the second, and at Trebisond on the morning of the third day. (Trebisond is described in Rte. 37, Erzeroom in Rte. 33.) The shortest route to Busrah is through Trebisond, Erzeroom, Moosh, Bitlis, Sert, Jezirah, Moussul, and Bagdad; but it is not practicable in winter; and, except between Trebisond and Erzeroom, there are no regular posts established, though, provided with a firman, horses can be procured at the villages, or they may be hired from town to town. See also Route 61. The road most commonly taken by tatars and travellers passes through Samsoon, Amasia, Tokat, Diarbekir,

Merdin, and Moussul. There is a military road from Samsoon to Diarbekir, which offers great facilities to the traveller. The journey on either route for men in good health presents no particular difficulties beyond rough roads and bad accommodation. For ladies, *taktaravans* (similar to the Sicilian *lettiga*), carried between 2 horses, or rather mules, may be engaged, which can convey them comfortably from Samsoon to Bagdad, but not by the other route. The rate of horse-hire was a piastre per hour; but, owing to the depreciation in the value of that money, it is raised to 2½ piastres, or about 5d. sterling per hour. There is no danger whatever on the journey when the Bedouin tribes are quiet; but if the traveller learns on inquiry that they are at war, either with each other or with the Sultan's authorities, he should consult the Turkish officers and modify his plans accordingly: for instance, instead of taking the desert route between Merdin and Moussul, he may proceed through the Jebel tour, out of the reach of Arabs. There are vice-consuls at Samsoon, Moussul, and Busrah; and a consul-general at Bagdad, who is also the resident of the East India Company. A consulate has been established of late at Diarbekir.

Moussul, the scene of Mr. Layard's invaluable researches, will of course offer a paramount interest to the traveller by this road. At Nimroud and Moussul, with that distinguished explorer's works in hand, a few days can be both agreeably and instructively passed.

From Moussul travellers can descend on a *kollet*, or raft, to Bagdad, and from thence in boats to Busrah, where they can embark, if desired, for Bombay. A tatar reaches Erzeroom in 3 or 3½ days from Trebisond, and goes to Bagdad in 12 to 14. The following are the distances on the 2 routes:—

## 1. From Samsoon to Moussul, and thence to Bagdad by land.

|                                                             | Hours.    |
|-------------------------------------------------------------|-----------|
| Kavak . . . . .                                             | 6         |
| Ladik . . . . .                                             | 8         |
| Amasia . . . . .                                            | 6         |
| Turkhal . . . . .                                           | 12        |
| Tokat . . . . .                                             | 10        |
| Sivas . . . . .                                             | 20        |
| Delikdash (the highest point of the Taurus range) . . . . . | 10        |
| Allahjah . . . . .                                          | 10        |
| Hakim Khan . . . . .                                        | 11        |
| Ogli Oglu . . . . .                                         | 12        |
| Denezli . . . . .                                           | 8         |
| Kebban Maden (cross the Euphrates) . . . . .                | 2         |
| Kharput . . . . .                                           | 10        |
| Arganéh . . . . .                                           | 16        |
| Diarbekir . . . . .                                         | 12        |
| Merdin . . . . .                                            | 18        |
| Nisibin . . . . .                                           | 12        |
| Asnavour . . . . .                                          | 12        |
| Jezireh . . . . .                                           | 12        |
| Zaku . . . . .                                              | 12        |
| Semil . . . . . (long)                                      | 12        |
| Moussul . . . . .                                           | 12        |
| Yezid Köi (cross the Zab on rafts) . . . . .                | 9         |
| Tash Tepeh . . . . .                                        | 12        |
| Kerkout . . . . .                                           | 14        |
| Tazeh Khourmat . . . . .                                    | 16        |
| Kara Tepeh . . . . .                                        | 18        |
| Hopop . . . . .                                             | 15        |
| Bagdad . . . . .                                            | 9         |
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## 2. Distances from Moussul to Bagdad by kelleks, or rafts, on the river Tigris :—

|                            | Miles. |
|----------------------------|--------|
| Keshaf . . . . .           | 24     |
| Sultan Abdullah . . . . .  | 4      |
| Toprak Kaleh . . . . .     | 37     |
| Mouth of the Zab . . . . . | 18     |
| El Fathaa . . . . .        | 9      |
| Tekrit . . . . .           | 18     |
| Imam Mohammed . . . . .    | 5      |
| Samara . . . . .           | 11     |
| Sindia . . . . .           | 30     |
| Howeish . . . . .          | 14     |
| Bagdad . . . . .           | 21     |

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At Moussul the sportsman also will find ample scope for the indulgence of his tastes in a manner totally different from the generally received notions on such subjects in Europe. Mounted on the small but well-bred horse of the country, he may course hares, to his heart's content, on the cultivated plains to the E. of the Tigris. The greyhounds are of 2 kinds: the Persian, with feathered legs and tails, and the smooth Arab hound, which is smaller than the other, but of a finer and more symmetrical form. This sport may be enjoyed early in the morning during all but the hottest parts of the year. Hares, however, are not the only game to be coursed. Upon all the cultivated land, at a certain distance, gazelles abound, and, after a few days' heavy rain in the winter season, they afford excellent sport with greyhounds. These animals are so fleet that they cannot be taken by dogs on dry ground; but when the heavy ploughed land is soaked with rain, the hoof of the gazelle sinks in the mud, while the spreading paw of the hound has the advantage. The Arabs go on foot, with the dogs in leash, and, when a herd of gazelles is discovered, they creep on in different directions towards the game, leaving the mounted sportsmen to ride gently along on a parallel line. The gazelles watch the riders, and thus let the dogs approach them till they are slipped, when off they bound, and an exciting chase ensues. The game rarely escapes. On the banks of the Tigris are patches of jungle, which usually swarm with francolines, a species of bird resembling both the pheasant and the partridge, and affording excellent sport with the gun. Travellers should be well provided with English powder and shot. There are also woodcocks in the season, and wild ducks, not to speak of an occasional wolf, jackal, hyæna, lynx, wild boar, or cat. The lion is not altogether un-

heard of in this neighbourhood, though rarely met with N. of Bagdad, where they are frequently seen. Hog-hunting with the spear is a favourite amusement in this part of the country. These animals are large and ferocious. With a party of Arabs always ready for fun or mischief, the sportsman may drive a boar out of the jungle upon the plain, where he will furnish a good run of 10 or 15 minutes at the horses' best pace, and, when blown, he will turn and look vicious. Then is the time to spear him, which manœuvre is not without danger to both horse and man, as a bad aim may involve an upset, with ripping and goring if the tusks be large. By far the best place for boar—as indeed for all kinds of game—is the banks of the river Zab, which empties itself into the Tigris at 2 hours' ride below Nimroud, and there they may be found all the year round. During the winter months they are only to be met with in the most retired portions of the thickest jungles; but in spring, when the glowing sun acting on the moistened earth produces a rich and rapid vegetation, and makes even this desert teem with succulent herbs and tender roots, these animals issue forth to feed at leisure. This sport is then at its best period.

Thus may the traveller, if such be his taste, pass his time agreeably at Moussul between Assyrian antiquities and Asiatic wild sports. Nor is the town itself without interest. Like all eastern cities, it is picturesque from a distance, though devoid of the advantages of a mountainous position. The whole country around is dry and brown at every season except the spring of the year, and presents one vast expanse of plain, broken only by a few low rising grounds and ancient mounds. The broad and rapid Tigris flows through it, with its banks offering a fresh belt of green herbage, and its stream occasionally divided by large

islands covered with thick jungle. On its western bank stands the city, whose walls extend far beyond its habitations. A chain of limestone cliffs runs along the rt. bank from about 2 m. N., and joins the suburbs where a high square tower in ruins is seen. The minarets, cupolas, and towers rise up from the brown hot country, and cut the burning sky with those sharp lines and well-defined angles which are so striking in southern climes. Long lines of laden camels and mules move slowly towards the gates, each attendant armed with a long lance of bamboo. The loose white garments of the Arab mingle with the gay-striped robes and many-coloured turbans of the Kurdish mountaineers. A broken wooden bridge across the river leads immediately to the bazaar, which are close to the gate. Here a motley, ragged, and picturesque crowd will greet the traveller's sight. The portly merchant, with his clean-shaven face and loose shalwar, ink-stand in his girdle, and grave cunning in his looks, as he sits bargaining with truculent-looking Kurds armed to the teeth; irregular soldiers, glittering in gold-embroidered jackets, and bright arms ancient and various, strut about, or form groups at corners; while the half-naked Bedouins glide through the mob with the wild and restless glance of the fox. Women appear, enveloped in blue mantles, with black horsehair veils, or rather masks, completely concealing both face and figure; but in their houses, these disguises being then thrown off, they emerge in curious and beautiful costumes. The head is covered with a sort of helmet of gold coins, and several long plaited tresses of hair hang down their back, and are continued by ribbons and tassels almost to the ground; a loose embroidered tunic, a shawl round the waist, and wide trousers complete the becoming dress. The houses of Moussul, like those of Bagdad, to

which city these general descriptions are equally applicable, are peculiar in several respects: the stairs, for instance, are always on the outside, and the roofs are flat, and, being surrounded by parapets, are the most frequented part of the dwelling. These terraces are divided into different compartments, which become sleeping-places in warm weather. Being built of a composition of pebbles, lime, and clay, well mixed together, and long exposed to rain and sun, they become like solid rock, and, the roof being of the same material, the whole is strong and compact. On the house-tops assemble at the close of a hot day the families and their guests, to sup and pass the night, for hospitality is practised universally at Moussul and Bagdad. A cool refreshing breeze is wafted from the hills in the distance. The horizon at Moussul is bounded by the lofty snow-clad Tiyari heights; the nearer and lower chains climbing gradually up to those stupendous icy solitudes, which reflect through the rarefied air in various and indescribable shades and tints of colouring the last rays of the setting sun. Between the city and the first range of distant hills on the broad expanse of alluvial soil near the river, and amongst many huge tumuli, rises the hill of *Koyundjik*, covering the palaces of Assyrian kings, and long lines of wall appear, now mounds over which the plough is passed. Scattered here and there are little groups of black Arab tents, poor broken remnants of once-powerful tribes, picking up a wretched existence on the outskirts of the town. The twilight is but momentary, and is soon absorbed by the dark veil of night, first confusing, then swallowing up the various figures of the gorgeous landscape. The baying of dogs breaks in on the stillness of the hour of rest, now palely lighted up by a glorious firmament of stars,

shedding a solemn radiance peculiar to these Chaldean regions.

If the traveller be fortunate enough to arrive on the Mahometan feasts of Bairam, he will see these cities of the desert at their gayest time. Music is constantly playing, and cannon ever and anon fire salutes. Large processions of Ottoman dignitaries pass through the streets to pay their respects to the pashas with the greatest state they can muster, and mounted on sleek Arabians richly caparisoned in gold and silver trappings, all their retinue or horseback, and bespangled with embroidery. It is in these centres of the far East that the Turk looks like himself, and not in the Europeanised Stambul, where he affects patent-leather boots, and studies the tie of his cravat and the cut of his pantaloons. Without the precincts of the towns, characteristic scenes are also enacted on these festive occasions. All the young beau's of the place are out, decked in their finery, and far finer-looking fellows than the dandy Turks of the Bosphorus; well mounted—for Arab blood pervades the horseflesh everywhere in Mesopotamia—and wearing clothes that are heirlooms in their families. Their costume consists of a long crimson silk gown, called a *süber*; bound round the waist by a bright shawl; then a crimson cloth jacket with wide hanging sleeves, the whole being richly embroidered in gold, while a thin white transparent cloak is thrown over the shoulders like a gossamer veil that hides scarcely any of the glories beneath it. A broad turban covers the head; a large scimitar in a velvet and silver-embossed scabbard; and the very horse is ornamented with laced straps, silk tassels, and little chains of shining steel. Thus brilliantly set off, many Arab cavaliers are to be seen at Bairam curveting gracefully with *jereed* in hand. They start their horses at a furious gallop,

suddenly wheel round, and throw the javelin : are pursued in their turn amid the dust and maze of a mock combat ; while on a rising ground sit groups of veiled matrons and maidens watching with pride and interest the gallant bearing of their sons and sweethearts. Mussulmanism does not exclude the latter social relation, as has been supposed by those little acquainted with Eastern manners.

If of an adventurous disposition, and not averse to run a certain degree of risk, the tourist might extend his sphere of observation by paying a visit to the great Bedouin tribe of Shammar (some portions of which may be met with in Mesopotamia) by inquiring either at Mousul or Bagdad, and especially to the very remarkable ruins of Al Hashr, situated in the Mesopotamian desert. The first step is to get the consal to send for some small sheikhs of the tribe, who would not venture within a Turkish pasha's grasp to meet a long account of plundered caravans unless he had the protection of a consulate. But with that assurance he arrives with 2 or 3 attendants on broken-down old mares or trotting dromedaries, called *dawat*. He is remarkable for a scanty and uncouth wardrobe, brilliant eyes and teeth, and a very dignified and gentlemanly deportment. A present must be made to him—a fur cloak for winter or a brace of Turkish pistols—to secure his good-will, conciliating him further by hints of additional largesse in the event of a safe return, and the traveller may then set out on his novel expedition. The desert once gained, there will be abundant sources of gratification for the lover of nature. As he rides over the boundless waste of short grass, unbroken by the smallest attempt at cultivation, he will also observe the sharp look-out kept by the Bedouin escort. All around the horizon is a vast solitude, and the little party

creeps across it like lonely pilgrims through a deserted world. Suddenly is heard the word "*aid*" ("horsemen"), uttered by some one perched on the back of a camel : at once all is excitement ; the sheikh scans the horizon, and announces strangers, though none are visible to less practised eyes. The escort is on the alert ; the sheikh receives his spear from the hand of his henchman ; the camels are left in the charge of a boy ; led horses are mounted ; the priming of pistols and guns is looked to, and the whole party is ready to fight or retreat according as the enemy may be in strength or not. The sheikh gallops up a small height to reconnoitre ; comes back at full speed ; shouts "*dashman*" ("enemies"), and in a greater force than their own. Not a moment is lost ; *sauve-qui-peut* is the order of the day ; and the Arabs disperse, leaving the traveller to make terms as he best can, probably a permission to return on foot and naked to the town. The wild-looking sons of the desert, mounted on rough but high-bred mares, come down upon him like a whirlwind, with a loud unearthly yell, shaking their lances over their heads ; and the interview is soon over, the tourist finding himself again alone on the broad plain, with or without a shirt, as the case may be. If any resistance has been made by him, any man or mare killed or wounded, the traveller's adventures here terminate for ever in the thrust of a lance. It is more likely, however, that the horsemen in the distance prove to be friends, for the Bedouins seldom venture to cross a dangerous district unless assured of the absence of all tribes with whom they have feuds. Under the direction of the sheikh, the camp is pitched near some lonely spring, disturbing possibly thereby a troop of wild asses, which gallop off to drink at some safer place. After a few days' journey of this kind are

described in the distance numerous black specks which gradually assume the form of an encampment, the home of your Bedouin guides. As the party approaches it will be joined by scouts, who come careering towards it with intricate feats of horsemanship, spear in rest, to excite the admiration and respect of the unknown visitor. On arriving, the guest is taken to the largest tent, where he dismounts, and exclaims, "*Salam aleikum!*" Its inmates gravely respond, in a sonorous voice, "*Aleikum salam!*" When seated on the best carpet he is regaled with a small cup of black unsugared coffee, rendered still more unpalatable by an odious infusion of bitter herbs. Presently a huge bowl of rice, cooked with butter, probably rancid, and lumps of mutton, certainly tough, is placed on the ground, and every one thrusts his fingers into it and helps himself. Each partaker of the feast retires when his appetite is satisfied, and leaves his place to another until the last remnants of the fare are devoured by a troop of naked and hungry children, and the bones by the lean curs of the encampment. All idea of privacy must be given up, as the tent of the stranger will be open to all visitors, who would be much offended if he were to say "Not at home" to the least of them. With the exception of this intrusive disposition, the Bedouins will be found gentle, considerate, and anxious to please their guest. In the morning he may ride out on a hawking party with the principal chiefs, who carry their unhooded falcons on their wrists; presently one of the keen-sighted birds will begin to nod his head and struggle to escape; he is let loose, and flies straight away; then rises, and pounces down on an *obara* or *bustard*, which receives him on the ground with extended wings and ruffed plumage; a battle ensues, ending almost always in the victory of the hawk, which, seizing its *Turkey*.

quarry by the back of the neck holds it firmly until the riders come up to despatch it. The pure air of the desert, the wild Arabs on the fleet mares—preferred for all expeditions which might be balked by the neighing of stallions—and the mimic combats they engage in, with the trackless extent of spring pasture and an occasional glimpse of a wolf, hyena, or panther, which is chased till out of sight, the horsemen screaming and brandishing the spears, then singing their uncouth songs at the top of their voice when returning, afford an insight into Bedouin life in all its picturesque simplicity, which will rarely be forgotten when once obtained. While the tourist is enjoying this rich treasure some plundering enterprise may perhaps be planned by the sheikh against the Aneyzeh tribe, which is in state of perpetual foray and reprisal with the Shammar. If the traveller should wish to push his study of the desert so far as to run this additional risk, he must see that he be well mounted for a forced retreat, and must equip himself in a Bedouin costume to avoid the danger of being captured with a view to a heavy ransom. Early in the morning the party will be on their mares, and taking with them a few thin wheat cakes for food and each a sheepskin cloak to sleep on, they start in straight line to a point on the horizon at a good pace, that their enemies may be taken by surprise. All those whom they meet on their way, if friendly tribes, are invited to join the expedition, which they are always ready to do, and the number of the party will probably soon thus increased to about a hundred horsemen. When the ground becomes uneven, a scout is sent every height to reconnoitre, and towards nightfall a concealed position is sought for a bivouac. No fires are lit, no tents are pitched, but each man throws himself on the ground to eat his dry bread and sleep beside

his picketed mare, one being, however, on guard. An hour or two before daylight the word *crembé*—“mount”—is passed from mouth to mouth, and the mares are again put to their mettle. The arrival at the doomed encampment is timed so as to meet the flocks and herds just when they are being driven out in the morning to graze, and before they are scattered about on the pastures, that they may thus be swept off in a body. The war-chant is commenced. The mares prick their ears and snort with excitement. Those who have been told off to drive the captured cattle and carry off the booty, separate from the main body, which gradually quickens its pace, the war-song becoming louder and louder, till a full gallop and a yell bring the assailants round some sheltering mound, and they charge in amongst the tents. A scene of disorder ensues which baffles description. The men of the plundered tribe spring out of their tents; some hurl their javelins at the horsemen, others fire their long rifles at them and quickly load, while the women shriek and fling stones; the cattle gallop in all directions with their tails in the air, and the hostile parties of drivers and fighters show the greatest activity in getting the herd together on the move, and in dispersing those who attempt to prevent its being taken away. If the Shammar be worsted, the sooner the traveller gets his mare into a gallop, in the direction whence he came, the better will it be for him; but, if successful, a few minutes will suffice to get the cattle on their way home, covered by a strong force in the rear, the Aneyzeh firing distant shots to harass them for some miles. The wounded are carried off, the dead left on the field, and, if prisoners have been taken, their ransom is transacted by regular embassies, as well as the conditions for the restoration of a part of the booty when the plundered tribe can afford it.

Such incidents are of so frequent occurrence, that the traveller will find no lack of opportunities for witnessing them, if it be his wish.

In the city of Bagdad the English traveller will meet with a little Anglo-Indian society, which will materially enhance the enjoyment of his stay there. Besides the species of game already mentioned, he will find in the neighbourhood antelopes of different kinds, and in the desert ostriches, and he may see the peregrine falcon strike down the crane, or fasten its talons on the head of a gazelle coursed by greyhounds. Around Bagdad, however, excursions are more dangerous, as the Arabs in its vicinity are veritable sons of Ishmael—their hand is against every man and every man's hand is against them, while the pasha's authority scarcely extends beyond the range of his cannon.

Excellent and even sumptuous khans are to be found in the cities of Mesopotamia. On the roads the traveller would do better to pass the nights in his own tent than consign himself to the tender mercies of caravanserais swarming with vermin. He will also find this mode of independent lodging more in keeping with his day's ride. On a fine calm evening, seated on a small rug at the door of his tent, he may enjoy that pastoral scenery described in Holy Writ. In spring the verdure of the desert is rich beyond imagination, being one wide sheet of thick grass enamelled with wild flowers of every hue. The yellow composites predominate, varied by scarlet and blue anemones, patches of one colour succeeded by another; the whole forming a soft carpet of the most brilliant tints, on which the slanting rays of the setting sun shine like the prismatic colours of the rainbow. If near an Arab encampment he will see it alive with movement at this hour. The herdsmen are driving home the lowing cattle and shouting to each other; the young maidens in

their long blue robes are coming in groups from the spring with water-jars of classic form on their shoulders; while ever and anon small troops of armed horsemen ride slowly back from some distant raid, and tell exciting tales of skirmishes, successes, and flights, resting on the ground their long lances tipped with ostrich feathers, and their graceful drapery adding to the general effect of that picture, worthy of a painter's most glowing enthusiasm. By all means let the traveller see as much as he can of the Bedouins in the desert, and as little as possible of the Fellahs in the villages.

*Gumish Khaneh*, 12 h., on the banks of the river Karshat, has grown up among the mines of argentiferous lead in the neighbourhood. They were once rich in silver, but the produce is now small. At one time 40 furnaces were in full employment; now there are but 2. The whole district abounds in copper and lead ore, but few of the mines are worked. (See Rtes. 59 and 60.)

From *Gumish Khaneh* to Trebizond is 18 h.

#### ROUTE 37.

#### ROUTE 36.

##### TOKAT TO TREBIZOND.

|                         | Hours. |
|-------------------------|--------|
| Niksar . . . . .        | 9      |
| Koyla Hissar . . . . .  | 14     |
| Kara Hissar . . . . .   | 12     |
| Ulehsheran . . . . .    | 16     |
| Gumish Khaneh . . . . . | 12     |
| Trebizond . . . . .     | 18     |

As far as Ulehsheran the road and horses are good. Thence to Trebizond, both are very bad. For the first part of the route, see Rte. 33.

*Ulehsheran*, 16 h. A small village in the district of Shirvan, 48 m. E. of Kara Hissar. From this place the road leaves the high eastern road, and turns N. to Trebizond. The mountains are extremely steep and difficult.

|                          | Hours. |
|--------------------------|--------|
| Batoom, by sea . . . . . | 60     |
| Choruk, by sea . . . . . | 4      |
| Jaghat . . . . .         | 5      |
| Didewaghi . . . . .      | 7      |
| Akho . . . . .           | 7      |
| Kulah . . . . .          | 7      |
| Danesvorola . . . . .    | 5      |
| Digwir . . . . .         | 9      |
| Louramel . . . . .       | 5      |
| Ardahau . . . . .        | 8      |
| Kars . . . . .           | 16     |
| Karahamiza . . . . .     | 8      |

|                        | Hours. |
|------------------------|--------|
| Mezingherd . . . . .   | 10     |
| Khorassan . . . . .    | 4      |
| Hassan Kalch . . . . . | 8      |
| Erzeroom . . . . .     | 6      |

There are no regular posts on this route, and the distances are stated as paid for; though sometimes bad roads lengthen the time of the journey.

TREBIZOND, situated on the S. shore of the Black Sea, has been a place of importance since its first foundation by the Greeks. The town is built on a rocky table-land (whence its name from the Greek *τρεπίζω*) sloping somewhat towards the sea; part is surrounded by a castellated and lofty wall. On either side of this walled portion are deep ravines, filled with gardens, and both are traversed by long bridges. The citadel is dilapidated: it overlooks the city, and is commanded by neighbouring heights. The gates are closed at sunset, and the walls are a sufficient defence against an attack of troops unprovided with artillery. It is the seat of government of the *Eyalot* which takes its name. There are no remains in the city or neighbourhood of a more remote period than the Christian era. Independent of nearly 20 churches still retained for the Greek service, almost all the mosques have been churches. The handsomest is that of *Santa Sophia*, a mile W. of the city. It is in good preservation externally, and, although it has been converted into a mosque, is seldom used by the Mohammedans. Over one of the principal gates is a long inscription, evidently not in its original place; it refers to a Christian bishop and one of the emperors of Constantinople. Procopius says that Justinian built here a church, an aqueduct, and a castle, whose ditches were hewn in the solid rock. In the porches of 2 small Greek churches Mr. Curzon saw curious, well-preserved frescoes of the 12th century, portraits

of Byzantine princes, &c.; and in the courtyard of another Greek ch. is a curious monument to Solomon, king of Georgia, under a stone canopy. The walls and citadel are attributed to the Genoese.

There is no safe port for ships; a small open bay is the summer anchorage, and in winter the Turkish and European ships resort to Platana, a roadstead 7 m. W. of Trebizond. There is a small port for row-galleys below the town. The houses in the town contain generally a ground-floor only, and, each having a garden round it, scarcely a house is visible from the sea. When the trees are in leaf the town has the appearance of a forest.

The city contains from 25,000 to 30,000 Inhab., of whom from 20,000 to 24,000 are Mohammedans. The walled part of the city is inhabited solely by them; the Christian population, the bazaars, and khans being without the walls.

From the period of the expulsion of the Genoese, and the capture of Trebizond by the Turks, its commerce dwindled into insignificance; and previous to 1830 was confined to the export of a few products of the country to Constantinople. Trebizond at present centres in itself almost the whole trade of Persia and a large part of Central Asia. The value of articles imported reached, in 1852, 2,148,260*l.* sterling, three-fourths of which are in transitu for Persia, and a large portion of the goods are of English manufacture, including iron, which has supplanted that of Russia (Ragamoy), white calico, cottons, and cotton-yarn. The exports in the same year reached 647,712*l.* sterling; silk is by far the most important, forming about half; the rest consists of nuts, saffron, tobacco, copper, wax, galla, beans, leeches, &c. Pretty silver-thread bracelets are made here. The neighbouring mountains abound in rich veins of copper and lead ore; but their mode of working mines prevents

the development of this source of national wealth.

Trebizond, besides being the port of Erzeroon, Tabriz, and Teheran, has become the chief *entrepot* between Central Asia and Europe; and it is not difficult to perceive that, from its geographical position, it must henceforward maintain this important character. Access to Central Asia from the eastern coast of the Black Sea is precluded by the towering range of the Caucasus, as from Syria it is rendered inconvenient by the desert that fills up the great triangle formed by the Euphrates, the Mediterranean, and Arabia. The interval between these 2 approaches is occupied by the peninsula of Asia Minor, and hence the rise of Smyrna when the navigation of the Black Sea was prohibited, and caravans traversed the length of the country from E. to W. But now that restrictions on Euxine navigation are removed, Trebizond, on the N. and extreme neck of the peninsula, affords such convenient access as to monopolise the intercourse with Europe. Its importance is shared only by Aleppo, which supplies the S. litoral of its own continent.

The principal Sandyak or district in the eyalet of Trebizond is that of Djanik, of which Samsoon is the chief town. Djanik is to this coast what the Banat is to Transylvania — widely-extending plains, of strong and rich soil, are diversified by mountainous features peculiar to the rest of the province. More than one-third of this district has become the private property of the Hasmadar family, who for 30 years have conducted its administration. Its chief productions are hemp, linseed, tobacco, and silk. About 25,000 quintals of hemp and 30,000 bales of tobacco are annually raised in Djanik: both these articles are farmed by the pasha from the Porte. Leeches are also a subject of mercantile speculation; and 70,000 piastres were lately paid for the monopoly of fishing for leeches by some

Austrian merchants, who were compelled by the pasha to sell the privilege to him for 5000 a week after.

The Romans, at the time of their dominion over Asia Minor, are supposed to have carried on their trade with India by this channel; and the Genoese brought the productions of Hindostan from Ispahan to Trebizond, and afterwards conveyed them through Caffa and Constantinople to Europe. It was at this city that Xenophon reached the sea on his celebrated retreat with his 10,000, after the defeat and death of Cyrus at the battle of Cunaxa in Mesopotamia. It is probable that the pass now in use is the one by which he reached Trebizond, as it is the only one now practicable in winter, and it was during that season that the Greeks effected their retreat. From 1203 until the Turkish conquest in the 15th century, Trebizond was the seat of a dukedom, or empire as it was called, whose limits were the rivers Halys and Phasis.

The traveller returning from Trebizond to Constantinople will, if he come from beyond the government of Trebizond, have to pass 8 days' quarantine. Any parts of the 1st and 8th days are reckoned. The quarantine establishment consists of a spacious court, along which are built small rooms. Some of these have smooth plank floors and a small supply of furniture, and are comfortable enough. They are reserved for European travellers and Turkish officials. Dinner can be obtained from an inn kept by Antonio —, a Genoese. The windows look over the harbour and towards the Lazistan mountains. The quarantine charges amount to about 200 piastres, including fees, rent of rooms, and a guardian, who acts as a servant.

From Trebizond the travellers should proceed to Batoom by sea, as there are no roads between the 2 places, and at some periods direct communica-

tion by land is impracticable. At times a steamer runs to Batoom from Trebizond.

The picturesque beauty of the coast is very striking; the mountains, clothed with dense forests, rise 4000 or 5000 ft. from the sea. The forests supply charcoal, firewood, and timber for the construction of houses and boats used in the coasting-trade; and even large 2-deckers may be seen on the stocks building. The country is so wooded that it does not supply sufficient grain for the consumption of the inhabitants, yet every spot is cultivated. Corn-fields are to be seen hanging on the precipitous sides of the mountains, which no plough could reach. The ground is prepared by manual labour, with a 2-pronged fork of a construction peculiar to the country. Indian corn is the grain chiefly grown. The people are a hardy and laborious race, skilled in the use of the rifle, and enjoy a high reputation as soldiers. A certain number of men are always supplied to the arsenal at Constantinople. The mountaineers profess both the Greek and the Mohammedan religion, as circumstances render it most convenient, and are generally considered a lawless and thieving race; they are generally, if not always, circumcised.

Sailing along the coast to the Russian frontier, we pass in succession the districts of Yomurah, Surmenah, Of, Rizah, and Lazistan; all these, with the exception of Of, are called Lazistan, and the people are called Lazes. In Lazistan there are no towns; but there are bazaars, consisting of a street of shops, a coffee-house, and a khan or two, at Surmenah, Rizah, Atenah, Khopah, and Batoom. A weekly market is held at these bazaars, and the inhabitants live in scattered cottages.

Rizah is an important fertile district, with the most extensive bazaar on the coast. It is famous for the

manufacture of a linen made of hemp, used in Turkey for shirts.

Between Khopah and Trebizond no places on the coast communicate with the interior by caravans. There are passes practicable in summer from Surmenah, Of, and Rizah.

*Khopah* is an open roadstead, where goods destined for Atvin, a small manufacturing town on the Choruk, are landed.

BATOON is the only safe port on the coast in winter; it is well sheltered, and capable of containing a great many ships. It is the readiest point of internal communication with Persia, Georgia, and Armenia. It is about 60 hours' sail from Trebizond. From July to October it is a very unhealthy station. The bazar is situated at the W. side of the bay, close to the sea; it contains about 60 shops, several coffee-houses, khans, and a mosque, all built of wood. A few small houses are built, and gardens cleared, behind the bazar. The eastern side of the bay is healthy, being removed from the marshy ground which occasions the insalubrity of the W. side.

The river Choruk, which falls into the sea a few miles beyond Batoom, is the boundary-line between the eyalets of Trebizond and Erzeroom.

*Choruk*, about 4 h. by sea from Batoom, is a more extensive bazaar than the latter; but there are no dwelling-houses here excepting the Bey's. It possesses no harbour, and seems to be on the decline.

At Choruk the traveller will commence his journey by land. On the cross roads post-horses are seldom found; but the villages are obliged, and generally quite willing, to furnish them at the rate of 1 Turkish piastre (2d.) per post hour; and the traveller is seldom detained long for

want of horses. With moderate despatch, with a small quantity of baggage, and not many attendants, he would find 30*t.* per 100 h. adequate for every expense whatever, including that of the tatar. The peasants, who receive the traveller into their houses, are content to leave their remuneration to his generosity. If he is quartered in the house of a wealthy Armenian, he will find himself well treated, and his entertainers will seldom accept money. In such cases it is customary to present a trifle to the mistress of the house. On leaving Choruk, the road passes over meadows and through a narrow wood, and ascends the valley of Khino by a wild and beautiful mountain gorge.

*Jaghat*, 5 h. The houses here are not collected together, but are dispersed among the woods. The ascent continues through the same woody and mountainous scenery to

*Didevonghi*, 7 h., situated immediately under the pass of Kolowah Dagh. The village is more than 4000 ft. above the level of the sea, and contains 18 families. The people are a fine race, and their handsome features show their Georgian mixture. Georgian is the usual language after leaving Batoom, and many of the natives in this district do not understand Turkish. The men here are always armed with a rifle and khambah, or large double-edged knife, and they still have suspended from their girdles a knot of cord, which, though now only ornamental, served formerly to bind any captive Georgian they met on their rambles.

Hence there are 2 passes to the Agirah valley; one by the Perengah Dagh, down the Juwanah valley, and the other by the Kolowah Dagh, down the Akhe valley. The former is extremely difficult, and often impracticable. That by the Kolowah Dagh is also very steep. The side of the mountain is covered with

forests of immense beech-trees. The upper part has only a few stunted juniper-bushes and spruce-fir growing on it, and the summit is bare. The descent is steep and long.

*Akho*, 7 h. A pretty valley, containing about 60 families. The road now descends into the Kulah Agirah valley, through which flows a large river, uniting with the Choruk before it reaches the sea. On reaching the banks of the river we get in the direct road from Batoom. The forests on this side are quite Alpine, consisting principally of small oak mixed with Scotch and spruce fir.

*Kulah*, 7 h., the hereditary possession of Ahmed Pasha of Kai, about 60 m. from Batoom, is the principal place in the valley, and contains, with its immediate neighbourhood, about 60 houses, and a bazaar with 20 shops. The climate is good. The road continues up the valley through the village of Raged, where the Agha resides, to

*Danestorola*, 5 h. The distance is only 12 m. from Kulah, but the rocky nature of the road retards the traveller's progress. It is principally inhabited by persons who have quitted the territory ceded to Russia.

We now ascend, through a pine forest, to the summit of a range abounding with extensive pasture. Hence there is an easy descent in the plain of Poshkov. The country, as well as the natives, now assume a different character from those on the other side of the mountains. The country is open—a succession of plains without wood; the habitations are the underground houses of Armenia; the people talk Turkish, and bear the distinctive features of the Armenian race. The Sandyak of Poshkov was retained by the Russians till the definitive settlement of the frontier; and either on the evacuation, or during their occupation of it, the villages were destroyed, by

some of them are now in progress of restoration.

*Digcir*, 9 h., the residence of the Bey of the Sandyak of Posikow. The road, after crossing a high mountain, descends to the rich plain of Ardashau, watered by the Kur.

*Louramel*, 5 h.

*Ardashau*, 8 h., formerly contained 300 houses, but, being destroyed by the Russians, it now only contains 70 families. The houses are underground. The fortress was dismantled by the Russians, and the guns taken away; it is, however, commanded by neighbouring heights. The road lies over a high table-land, without a single village for 25 m.; but 3 h. from Kars the country becomes well peopled and highly productive.

*Kars*, 16 h., was formerly a large town, and might have contained 8000 families, but is now a heap of ruins, containing not more than 1500 to 2000 families. A part of the town is walled, and has a citadel, but it is commanded by heights within musket-range, on the opposite side of a deep narrow ravine, through which flows the river Arpeh-chai. The 2 portions of the city, divided by the river, are united by a stone bridge. The Turks of Kars have always been considered a turbulent and bad race of people, but the Pasha has succeeded in gaining an ascendancy over them. Kars is the residence of a Pasha, the *Kainakam* or governor of the Sandyak under the governor-general of the Eyalet (Erzeroom).

Leaving Kars, the road proceeds through a rich plain, containing numerous villages, one of which only is inhabited by Armenians, all the rest being possessed by Turks. At the extremity of the plain we ascend the Suvanli Dagh, which is

covered with forests of Scotch fir. These forests supply Kars, Erzeroom, and Pasin with timber for building and firewood. The ascent is long and gradual, and the height about 5500 ft. above the sea; the descent is short and rapid, ending on the banks of the Aras, on the plain of Pasin, which is remarkable for its fertility. Innumerable Armenian families emigrated from Pasin with the Russian army, so that most of the villages are only half inhabited. This plain is separated from that of Erzeroom by a low range of hills 800 to 1000 ft. above the level of the sea, called the Deveh Kozini, or the Camel's Neck.

*Karabumza*, 8 h.

*Mazinayherd*, 10 h.

*Khorasan*, 4 h.

*Hussein Kulch*, 8 h.—See Rte. 33.

*Erzeroom*, 6 h.; 109 h. from Baftoom. See Rte. 33.

### ROUTE 38.

#### ERZEROOM TO KAISARIYEH, BY ERZINGEN, DIARBEKIR, AND SIVAS.

|                            | Hours. |
|----------------------------|--------|
| Yenkoi . . . . .           | 10     |
| Karghan . . . . .          | 10     |
| Erzingen . . . . .         | 12     |
| Kemakh . . . . .           | 12     |
| Herhemeh . . . . .         | 10     |
| Egin . . . . .             | 12     |
| Arab-gir . . . . .         | 10     |
| Keban Maden . . . . .      | 10     |
| Kharput . . . . .          | 10     |
| Arghana Maden . . . . .    | 12     |
| Arghana town . . . . .     | 3      |
| Diarbekir . . . . .        | 12     |
| (Return to Kharput)        |        |
| Eizoglu . . . . .          | 12     |
| Aspusi—Malatiyeh . . . . . | 6      |

The hours are easily accomplished within the time, though the horses are indifferent.

|                      | Hours        |
|----------------------|--------------|
| Hakim Khan . . . . . | 14 Post.     |
| Ghurun . . . . .     | 15 No post.  |
| Manjelik . . . . .   | 9 No horses. |
| Ulash . . . . .      | 9 Post-      |
| Sivas . . . . .      | 6 } horses.  |
| Saghileh . . . . .   | 12 Good      |
| Gemerek . . . . .    | 6 road.      |
| Kaisariyeh . . . . . | 12 }         |

20 m. from Erzeroom the road diverges from the high road to Constantinople, and passes over a more elevated tract of country, and then descends into the plain of Terjan, in which the Mamak Khatun unites with the Kara-su or E. Euphrates. This plain is well watered, and contains about 40 villages, chiefly inhabited by Turks.

*Yenkoi*, 10 h. The buildings in the plain are half under ground, in the usual Armenian style. The climate is milder than at Erzeroom.

*Kargham*, 10 h., 60 m. from Erzeroom. Between the plains of Terjan and Erzingen a mountain range intervenes, with many strong passes easily defensible; it is inhabited by Kurds, and forms part of the Dujik range. The Kurds here are divided into 2 powerful tribes, one called the Shah Husein, the other the Balabanli; they are represented as rich, pay no contributions to the Sultan, and lose no opportunity of levying them on passengers, and of plundering their neighbours. Each tribe can bring from 4000 to 5000 men into the field.

*Erzingen*, 12 h. A town of 3000 houses, of which 800 are Armenian, and the rest Turkish. It is governed by a Bey, and is a dependency on the eyalet of Erzeroom. The houses here are built above ground, which gives them a more cheerful appearance than in other parts of Armenia. The town is situated at the western end of a rich and beautiful plain, of which the Gujik

mountains form the southern boundary. On the N. side of the plain the bases of the mountains are covered with villages, surrounded by extensive gardens, which furnish excellent fruit in great abundance.

We now cross the plain in a S. direction and enter a narrow defile, through which the Kara-su flows. The approach to Kemakh is by a wooden bridge thrown over a deep chasm in the mountain, through which the Kara-su has forced its way; just before entering the chasm the Kara-su is joined by the Keumer. By the latter river wood is brought from the mountains and floated down the Kara-su for the use of Egin and Keban Maden.

*Kenukk*, 12 h. A singular place. An elevated part of the town is within a wall of very ancient structure, and commanded by mountains rising close behind it. The remainder is situated in gardens ascending from the banks of the river. The town contains 400 Turkish and 30 Armenian houses; the inhabitants live by cultivating the valleys, and by transporting wood to Keban Maden. The governor is one of the remaining Dereh Beys, whose family has held the office for many generations. The road recrosses the bridge and takes a more westerly course than the river, and crosses some mountains to

*Herhemeh*, 10 h. The traveller returns towards the river, and proceeds by Hassan Ovah to the ferry of Khostieh, where the river is very wide and rapid. In this district the women reap, while armed men watch near to prevent the Kurds from carrying off the corn. At some distance farther on the stream again enters a vast rent in the mountains, the precipices on either side rising 1000 or 1500 ft.

*Egin*, 12 h., situated in a very deep valley on the rt. bank of the Kara-su. The traveller crosses

from the opposite bank by a long wooden bridge. The mountains rise from the banks of the river in steep slopes, terminated by abrupt precipices. The sloping part of the mountains is covered with gardens in terraces, and, the trees being thick, the houses have the appearance of being situated in a forest, the contrast between which and the naked precipices above produces a singular effect. The town contains 2700 houses, of which 2000 are Mohammedan, and the rest Armenian. Wine is made here, and fruit is abundant. The goitre is a frequent disease in this district. Leaving Egin, the road continues on the rt. bank of the river, but diverges from the stream and crosses several steep mountains and deep valleys. After turning W., and crossing a mountain range, a slight descent brings us to

*Arabgir*, 10 h., situated on an elevated plateau in the midst of a forest of fruit-trees. It contains 6000 houses, of which 4800 are Mohammedan, and 1200 Armenian. The latter are chiefly engaged in manufacturing cotton goods from English yarn. The manufacture, which has only been introduced of late years, has extended rapidly, and there are now 1000 looms at work. The place is consequently in a thriving condition. *Arabgir* is 15 caravan days from Aleppo and 12 from Trebizond. To the N., in the district of *Divrigi*, are iron-mines, and at a place called *Zeitus*, on the Aleppo road, they are regularly worked. The road now lies over an undulating, uncultivated, barren country: before reaching the Euphrates it falls into the military road constructed by Reshid Mohammed Pasha from *Samsoon*. The traveller crosses the Euphrates by a ferry; the river here is 120 yards wide, deep, and rapid. 2 h. above this ferry the *Kara-su*, or Eastern Euphrates, is joined by the *Murad-chai*, or Western Euphrates. The united streams retain the name of *Murad-chai* to Bir,

where the river finally assumes that of *Frat*.

*Kelvin Maden*, 10 h. The town and mine are situated in a ravine  $\frac{1}{2}$  h. from the ferry; it is so narrow as to afford no room for cultivation, as the mountains unite in it at an acute angle. The mountains around exhibit barrenness in its most forbidding aspect. The town, which only owes its existence to the *lead and silver mine*, contains 400 or 500 families, all more or less employed in working it. The greater number are Greeks, who are the miners; the Turks are the directors, and the Armenians the artisans. The mine is of argentiferous lead, and would appear to be an unprofitable concern, at least in the hands of the government. The road now passes over a mountainous country to an extensive plain, well cultivated, and studded with villages. A mountain range separates this plain from the adjoining one of Kharput.

*Kharput*, 10 h., is placed on an eminence at the termination of a range of mountains, but, being commanded by higher ranges, it cannot be considered as a strong military position. It is said to contain about 1720 families. The city overlooks an extensive, beautiful, and productive plain not less than 36 m. long, and from 4 to 6 broad, filled with villages chiefly inhabited by Armenians. The population of the plain is very redundant and prosperous. The productions of the soil are every kind of grain, grapes, wine of a superior quality, oil from seeds, and cotton. The streams in the plain flow E. into the *Murad-chai*. Descending from Kharput we cross the plain obliquely, and ascend a steep mountain, then descend to the lake of *Genlik*, whose waters have been erroneously stated to be salt. Crossing a tolerably well-cultivated valley, we pass by a Kurd village into a small but beautiful plain, and thence enter a suc-

## Asiatic Turkey. ROUTE 38.—DIARBEKIR.

sion of mountain passes. In these barren mountains are the sources of the Tigris.

*Argahau Mulen*, the copper-mine of Argana, 12 h., furnishes the principal supply of copper to the Turkish government. Works were formerly raised here by Austrian mining officers. Its position is exceedingly picturesque. Around it are collected 270 Greek, 173 Armenian, and 300 Turkish families. It is situated in a rock of serpentine direction, 10 m. from the town of

*Argana*, 3 h., under a lofty peak, surmounted by an Armenian convent overlooking the great plain of Diarbekir, covered with masses of basalt. The slope from the town to the plain is covered with gardens, producing every sort of grain, cotton, fruits, and a very superior wine. Argana contains 600 families. A vast level plain leads to

*Diarbekir*, 12 h., situated on the rt. bank of the Tigris, with gardens between the town and the river. The traveller, if furnished with letters, will be hospitably received by Hoja Bedosh, a Catholic Armenian, correspondent of Messrs. Hanson, or by Shamaz (deacon) Syhak : there is now, however, an English consul here. Diarbekir is the ancient Amida, a town of considerable antiquity. It was enlarged and strengthened by Constantius, in whose reign it was taken, after a protracted siege, by Sapor king of Persia. The historian Ammianus Marcellinus, who took part in its defence, has given a minute account of the siege. (Amm. Marc. xix. 1, seq.) Though ceded by Jovian to the Persians, Amida again became annexed to the Roman empire, and in the reign of Anastasius, A.D. 502, was once more taken by the Persians, when 80,000 of the inhabitants were put to the sword. On the termination of the war it again passed into the hands of the Romans,

and Procopius relates that Justin repaired its walls and fortifications. There are many Roman remains at Diarbekir; the walls are especially remarkable, and the Saracenic buildings are very curious.

The *Kouah*, or residence of governor, is a picturesque building with large courtyards. The enclosing the principal mosque is very interesting to the antiquary : it is very massive, consisting of 2 rows of pillars one over the other ; the pillars are of porphyry. This wall, apparently that of a Roman temple, or of its closure. Over one of the gates it is said to be a Latin inscription, rather too high up to be read, and there is an Arabic inscription round the interior. The fountain in the court has a cupola over supported by a very pretty colonnade.

The massive walls, 5 m. in circumference, and the whole town, built of black lava, mixed with ruins of ancient edifices. Close beside the town, approaching from Syria, is a lava stream, exposed by quarrying stone, and exhibiting points strikingly similar to those of Flouir in Auvergne.

There is a good military hospital at Diarbekir.

In its prosperity the town contained 40,000 families, and numberless looms were in constant use. It had an active trade with Bagdad, in Indian, and with Aleppo European goods, and was one of the wealthiest cities in Asia. The population is now reduced to 1 Armenian, 85 Catholic, 70 Greek, 50 Jewish, and 6300 Turkish families. There are now but a hundred looms half employed. Trade with Bagdad is annihilated, that with Aleppo reduced to insignificance. A silk-trade, however, is now rising.

[About 30 m. S.E. of Diarbekir is Mardin—about 10,000 Inhabitants.—its most striking position, overlooking the great plains of Mesopotamia.

streets are a succession of terraces, extending about 2 m. E. and W. Half the population are Moslem Kurds, the other half Christians (Chaldeans, Maronites, and Jacobites). Here is a convent occupied by Franciscan friars of the Propaganda. [Observe. The arabesque ornaments on the gates of the *citadel* are said to surpass those of the Alhambra.]

Return to Kharput.

After reaching the extremity of the plain of Kharput, we cross a mountain range covered with oaks, producing a considerable number of gall-nuts, and descend to the banks of the Murad-chai.

*Eiroglu*, 13 h., a district with a ferry, and a Kurd village on either bank.

*Aspusi* (Malatiyeh), 6 h., 21 m. W. of the Euphrates. Aspusi is 6 m. above Malatiyeh, situated amidst a forest of fruit-trees. The inhabitants of Malatiyeh remove to Aspusi for 7 months, returning to Malatiyeh for the 5 winter months. Aspusi and Malatiyeh may be considered as one town, and contain 3932 families.

*Malatiyeh*, the ancient Malatia, is a most desolate-looking place; the ancient walls are in ruins, the houses are mean, and the bazaars mere mud-stalls. There are 2 well-built mosques, and 2 caravanserais in the Persian style. On a rock near the town are some cuneiform inscriptions similar to those at Van, described in Rte. 33. The road traverses the plain, and then crosses the Tokhmah-su, by a bridge, to either end of which a causeway on arches is united. This extends across the valley in which the river flows, whose occasional rise it indicates. 7 m. from the Tokhmah-su we arrive at the Chamurlu-su, which also falls into the Murad-chai. On the plain is a column which marks the half distance between Bagdad and Constantinople. The road passes by Hassan Batrik, and enters a defile in which runs the Chamurlu-su.

*Hukim Khan*, 14 h., a poor town, where there is a castle and a khan in the Persian style, said to have been built by a doctor, and hence its name. The track now leads over mountains and valleys, and finally, after making the circuit of the Ali Dagh mountains, descends to the Tokhmah-su, which it follows in a northerly direction to

*Gheria*, 15 h., situated in a deep narrow valley, whose E. side rises in a precipice; the western is sloping, and cultivated where the ground permits. A stream runs through the valley. The town contains 1770 inhab., who are engaged in trade with the migratory tribes of Turcomans and Kurds. The traveller now ascends the steep E. side of the valley, and passes over a mountainous tract.

*Manjelik*, 9 h., a small village, and the only one on the road: it formerly contained 100 families, but is abandoned by all except 15 Armenian families, who are induced to remain by the presence of a very ancient ch., dedicated to St. Thros, which is a place of pilgrimage, and of peculiar sanctity.

*Ulash*, 9 h., inhabited solely by Armenians. On the road hence to Sivas are 2 large salt-works: the salt is procured from springs. The government is said to derive a considerable revenue from them, and the surrounding country is supplied by them.

*Sivas*, 6 h., said to be the ancient Sebastopolis, situated on a plain watered by the Kizil Irmak, which is here a large stream, and has 2 broad stone bridges thrown across it within 5 or 6 m. The town covers a large area, but within it are many ruins. It contains 5000 Turkish and 1200 Armenian families. Many of the old mosques and khans prove the town to have been once under the Persian dominion. The remains of

an ancient mosque or medressah are amongst the most remarkable Saracen ruins in existence. They well deserve careful study. The position of Sivas is excellent for a commercial city; the access from the Black Sea is easy, and facilitated by the military road made by Reshid Mohammed Pasha. It is situated in a district abounding with the necessities of life. The route by Sivas is the best to Bagdad. The bazaars are extensive, and the khans numerous. The road from Sivas to Kaisariyeh is over extensive plains separated by low ranges of mountains. The plains are cultivated and well peopled.

Saghileh, 12 h.  
Gemerck, 6 h.

*Kaisariyeh* (the ancient Cæsarea ad Argæum), 12 h., is situated at the foot of the mighty snow-capped Mount Ergish (Argæus), rising to the height of 13,100 ft. above the sea. Close by the town are the ruins of a more ancient Mohammedan city, which was destroyed by an earthquake. The city is surrounded by a dilapidated wall, and has a castle within on the same level as the city. Neither of them could offer resistance to cannon. Many buildings within the town bear evidence of Persian occupation. The base of this remarkable and picturesque volcanic mountain is covered with gardens abounding in fruit of all kinds. The mountain supplies timber for building, fire-wood, and charcoal. The town contains 8000 houses, 5000 Turkish, 2500 Armenian, and 500 Greek. It is the principal commercial mart in the central part of Asia, and its inhabitants are remarkable for enterprise and activity, and are found following their pursuits in the remotest corner of the empire. Of late years the importance of the place has declined, owing to the insecurity of the country caused by the Kurds, and to the increased navigation of the Black Sea, which has drawn the commerce from the direct

line overland to Smyrna. Its bazaars however, are most extensive, are well supplied with foreign goods, chiefly Manchester cottons and Austrian quincailleerie.

To the S. of the town are scattered remains of the ancient city Cæsarea or Mazaca, the capital of Cappadocia, of which the Stadi is the most conspicuous.

The villages around are large and populous, and the Christian inhabitants display their wealth and luxury in their country residences more than in any other part of Turkey.

The ascent of Mount Argæus is described Rte. 40.

### ROUTE 39.

#### KAISARIYEH TO TOKAT, BY YUZG

H.

|                       |
|-----------------------|
| Boaslian . . . . .    |
| Pasha Köi . . . . .   |
| Yuzgat . . . . .      |
| Mughalleh . . . . .   |
| Yangeh . . . . .      |
| Saleh Serai . . . . . |
| Tokat . . . . .       |

The 3 first have good roads; horses, and the other 4 have excellent roads. Leaving Kaisariyeh we proceed towards Yuzgat over country neither fertile nor well cultivated.

Boaslian, 12 h., where a great deal of nitre is produced.  
Pasha Köi, 10 h.

Yuzgat (10 h.) grew into importance under the fostering care of

Chapan Oghlu family, who fixed their abode here, and from an insignificant village it became a considerable town. It is walled, and the gates were protected by guns; but when the family were removed, the guns were conveyed to Constantinople. The walls only protected the inhabitants from the attacks of irregular troops, the town being in a narrow valley, commanded on all sides. The founder of the Chapan Oghlu family was a Turcoman chief, who by address and courage raised himself to the rank of a powerful Dereh Bey, commanding over a great part of Anatolia, which he ruled with sovereign sway. In the third generation the family were created Pashas, and from that moment lost their influence, while their riches fell a prey to the Sultan. The father of the present generation spent his princely revenues in supporting his station with dignity and boundless hospitality. Yusgat is now reduced to an insignificant provincial town without manufactures.

A little to the rt. of the direct road from Yusgat to Tokat, about 30 or 40 m. from the former place, is an argentiferous lead-mine, called Ak Dagh Maden, from the mountain in which it is situated. The country between Yusgat and Tokat is a succession of plains separated by low hills. The interesting site of *Boghuz K'bi*, the ancient Tavium (see Rte. 56), is only 16 m. N.W. from Yusgat.

Mughalleh, 9 h.

Yangeh, 6 h.

Saleh Serai, 6 h.

Ard-ovah, the last great plain before reaching Tokat, contains 70 villages, and produces immense quantities of grain. The road now passes over a mountainous tract, which finally leads down a rocky defile to Tokat, 12 h. (See Rte. 33.)

### ROUTE 40.

#### KAISARIYEH TO KARAMAN.

|                                                       | Days. H. Miles. |
|-------------------------------------------------------|-----------------|
| Convent near Mount Argaeus . . . . .                  | 0 0 10          |
| Evereck-köi . . . . .                                 | 0 8 0           |
| Ascent of Argaeus, and return to Everek-köi . . . . . | 2 0 0           |
| Kara-hissar . . . . .                                 | 0 8 0           |
| Misli . . . . .                                       | 0 5 0           |
| Nigdeh . . . . .                                      | 0 5 0           |
| Bor . . . . .                                         | 0 0 12          |
| Kiz-hissar . . . . .                                  | 0 0 2           |
| Eregli . . . . .                                      | 0 12 0          |
| Karadagh . . . . .                                    | } 2 0 0         |
| Karaman . . . . .                                     | }               |

The road from Kaisariyeh to Mount Argaeus passes by a Greek convent 10 m. E.S.E. from Kaisariyeh, about 1000 ft. above the plain. Thence it proceeds round the eastern side of Argaeus: the mountain on this side does not rise at once from the plain, as on the other side, but is connected by rugged hills with several lower ranges of mountains, which stretch away far to the E.

Evereck-köi, 8 h.

Here commences the ascent of Mount Argaeus, an excursion which will occupy 2 days. The mountain rises up almost to a single peak, from a broad and extended base, consisting entirely of volcanic rocks. Its sloping sides are studded with numerous cones and craters. At the foot of the mountain is a little cultivation, but its general aspect is peculiarly barren and rugged, and the

black and cindery nature of the rocks gives it a wild inhospitable aspect. The ascent cannot be accomplished well in one day; the traveller therefore must halt for the night under the rocks. There is considerable danger sometimes in ascending the cone, when the sun has thawed the surface of the sloping sides, large masses of rock frequently becoming detached, and rolling down the sides with great violence. The summit consists of a very narrow ridge, the highest point of which is nearly the point of junction of 2 large craters, both of which are broken down on the N. side. The height of the mountain is 13,100 ft. above the sea. The traveller descends by Gerameh, a village near the edge of the plain, where are Byzantine remains of several churches, tombs, columns, &c. From Erek-kö<sup>l</sup> we cross a marshy plain to

*Kara-hissar*, 8 h. (See Rte. 44.) W. of this town are some ruins called Soanli Dereh, where there is a very remarkable valley, whose almost perpendicular sides are, for nearly 2 m., excavated into a great number of chambers, grottoes, houses, tombs, and chapels, of the Byzantine age. It most probably occupies the site of Soandus.

*Misli*, 5 h.—a small village of Greeks, subject to the bishop of Nigdeh, and quite independent of the Turkish authorities. In lieu of paying taxes to the government, they formerly worked the lead-mines of Maden Dagh, about 6 h. off. They now pay contributions to the mines instead of working them. These Greeks never leave their village, and are never allowed to marry out of it.

*Nigdeh*, 5 h. (See Rte. 44.) On a river 5 m. above Nigdeh is a place called Eski Andaval, or Old Andaval, where there are only the remains of a ch. dedicated to St. Constantine. There is a modern village of Andaval, 2 m. from Nigdeh.

*Bor*, 12 m. S.S.W. on the same river as Nigdeh.

*Kiz-hissar*, or Kilis-hissar, 2 m. the site of Tyana, the Dana of Xeno phon, the chief town, under Archelaus and the Romans, of one of the prefectures of Cappadocia, and under the Byzantine emperors, the capital of the second Cappadocia and the see of a metropolitan. The town is built on a small rising mound in the middle of the plain, agreeir with the description of Strabo, who says that Tyana was built on the mound of Semiramis. An aqueduct extending for several miles over the plain conveyed water to the summit of the hill. This aqueduct is of greyish white limestone, supported on lofty but light and elegant arches. The massive foundations of several large edifices are seen in different parts of the town; and one handsome marble column still stands erect. All these buildings, which are evidently Roman, are ascribed by the natives to Nimrod. Great quantities of saltpetre are manufactured here, the surrounding country being impregnated with nitre. A very singular lake in the plain, 2 m. S. of the town, answers to the description of the fountain of Asmoeus, sacred to Jupiter. This lake is about 30 or 40 ft. in diameter. The water, which is turbid and brackish, appears to be boiling all over, but particularly in the centre, where a violent jet rises nearly 1½ ft. in diameter, with considerable noise. Notwithstanding this, the lake never overflows; nor does any stream issue from it, though the ground round it is perfectly flat. There is a slight smell of sulphurated hydrogen gas round it, and it is probable that the jet in the centre of the pool is partly caused by the escape of a large quantity of gas.

*Ereyli*, 12 h.—supposed to be the ancient Archalla—is agreeably situated among gardens full of fruit a

forest trees. Hence the traveller proceeds by the ruins of Bin-bir-Kilischi, or Karadagh, to Karaman. We find in the plain a large swampy lake, whence a stream flows S., and escapes through a Kata-bathron at the foot of the cliffs of the Karadagh. Near the lake is a Tureoman settlement, called Ak-gheul. The winter-residence of these people is 8 h. S. Some remarkable hot springs rise in the plain 5 m. N. of Eregli. The road to Karadagh passes by the ruins of 2 ancient towns, one of which is marked by numerous tombs excavated in the rock, the other by broken columns and ancient blocks built into the walls of cottages.

*Karadagh*.—The ruins of *Bin-bir-Kilischi* are very interesting and extensive; but with the exception of some large tombs and sarcophagi, resembling those at Hierapolis, appear to belong to the early ages of Christianity. They consist chiefly of the remains of Byzantine churches of great antiquity, built of the red and grey porphyritic trachyte of the neighbouring hills. It seems most probable that these are the ruins of Lystra, an episcopal see under the Byzantine emperors, which accords with the existence of so many churches; whereas Derbe, which has been hitherto supposed to be here, is not even mentioned by the ecclesiastical writers.

*Karaman* (*Laranda*), situated about 2 m. from the foot of the mountains. Its appearance now indicates poverty. The houses, in number about 1000, are separated by gardens. It possesses only 3 or 4 mosques; but the ruins of several others, and the remains of a castle, show that it was once a place of importance. The only manufactures are coarse cotton and woollen stuffs; but they send hides, wool, and acorns used in dyeing, to the neighbourhood of Smyrna. It is called Laranda by the Greeks. It was the capital of a Turkish king-

dom, which lasted from the time of the partition of the dominions of the Seljukian monarchs of Iconium until 1486, when all Karamania was reduced to subjection by the Ottoman emperor Bajazet II. Karaman derives its name from the first and greatest of its princes, who, on the death of Sultan Aladin II., about the year 1300, made himself master of Iconium, Cilicia, Pamphylia, Lycania, and of a large portion of Phrygia and Cappadocia. The Ottomans, upon obtaining possession of Karaman, subdivided it into Kharidj the outer, and Itshili the interior country; probably because to them, who came from the N.E., Itshili, which comprises the Cilician coast and Cyprus, lay behind or within the mountains; Iconium, the former Seljukian capital, became the seat of the Ottoman pashalik; and the decline of the town of Karaman may be dated from that period.

The chief ancient towns near Laranda were Derbe and Lystra, whose names have been immortalised by the sacred writer of the Acts of the Apostles. They were situated at the foot of the Karadagh, Lystra being S., and Derbe S.E. from Iconium. Their sites are uncertain.

*Derli* is probably the site of Derbe, which, we learn from Hierocles, was called Delbia, whence the change to Devli is most simple. About the middle of the first century B.C. Derbe was the residence of an independent chief, or robber, as Strabo calls him, named Antipater, who possessed also Laranda. Antipater having been slain by Amyntas king of Galatia, Derbe fell into the power of the latter, who had already received Isauria from the Romans, upon its reduction by Servilius. Amyntas conquered all Pisidia, as far as Apollonia, near Apamea Cibotus; but having fallen in fighting with the Homonadenses, his dominions devolved to the Romans; who, having not long after-

wards succeeded also to those of Archelaus king of Cappadocia, made a new distribution of these provinces, in which Derbe was the western extremity of the Cilician prefecture of Cappadocia.

## ROUTE 41.

## KARAMAN TO SMYRNA, BY DEY-SHEREH.

|                       | Hours.     |
|-----------------------|------------|
| Kassaba . . . . .     | 4          |
| Elmasun . . . . .     | 4          |
| Hajilar . . . . .     | 8          |
| Tris-Maden . . . . .  | — 6 miles. |
| Kara-Euran . . . . .  | 7          |
| Seidi Shehr . . . . . | 4          |
| Bey-Shehr . . . . .   | 6          |

Kassaba, 4 h. Here the road turns off due W. from that of Konia, towards the ancient province of Isauria.

Elmasun, 4 h., almost at the foot of the high hills which may be supposed to form the E. boundary of the mountainous district of Isauria, which commences immediately to the W. Low undulating hills extend to the N.E., sloping gradually down to the plain of Konia. The road now passes through a wild and thickly-wooded country, with rocky hills and deep ravines; agreeing with the historical description of the fastnesses of Isauria.

Hajilar, 8 h.—In the neighbourhood of Hajilar are the remains of

Isaura, the new town built by Amyntas, surrounded by a massive wall, with lofty hexagonal towers, beautifully constructed, and of a very peculiar style of architecture. The buildings within the walls are in the same style. Amongst them is a handsome triumphal arch, with a Greek inscription, stating that it was erected in honour of Adrian, by the senate and people of Isaura. The town is built on the highest point of a high range of hills, commanding an extensive view as far as the lake of Bey-Shehr and the plain of Konia. On the road leading to the E. gate of the town are several rude sepulchral stones with crosses on them, which prove that this town was inhabited in the Christian ages.

Tris-Maden, 6 m. The villagers here are chiefly employed in smelting lead, the ore of which is brought in its rough state from the mines of Tarsus. A considerable stream flows through the valley N.N.E., but is absorbed before reaching the plains of Konia.

Kara-Euran, 7 h., situated to the N.E. end of a large lake, S.E. of that of Bey-Shehr, and into which a large stream from the lake of Bey-Shehr empties itself. It is sometimes called the lake of Seidi Shehr, and sometimes of Soghlah. It is the Trogitis of Strabo, as that of Bey-Shehr is the Caralytis. The lake of Soghlah is said to be sometimes dried up; the water escaping by a subterranean chasm at the foot of Mount Taurus, which is its S. boundary.

Seidi Shehr, 4 h. along the borders of the lake. This town contains 400 or 500 houses. A high range of mountains intervenes between this lake and that of Bey-Shehr, and the river makes a great détour to the N. in flowing from one to the other.

Bey-Shehr, 6 h. The water of the lake is perfectly fresh. There are

several islands upon it, particularly at the N. end. The town of Bey-Shehr is situated on both banks of the river which flows out of the lake, connected by an old bridge; there are some remains of the old Turkish walls, but the whole place is neglected and miserable-looking.

## BEY-SHEHR TO SMYRNA.

|                                 | Days. |
|---------------------------------|-------|
| Kereli . . . . .                | 1     |
| Kara-agatch . . . . .           | 1     |
| Olouborou (Apollonia) . . . . . | 2     |
| Deenair . . . . .               | 1     |
| Ishekli . . . . .               | 1     |
| Demirji köö . . . . .           | 1     |
| Aineh Ghieul . . . . .          | 2     |
| Philadelphia . . . . .          | 1     |
| Sardis . . . . .                | 1     |
| Cassaba . . . . .               | 1     |
| Smyrna . . . . .                | 1     |

## ROUTE 42.

## SKUTARI TO KONIA, TARSUS, AND BALAS.

|                             | Hrs. |
|-----------------------------|------|
| Kartal . . . . .            | 4    |
| Ghebe . . . . .             | 5    |
| Kizderwent . . . . .        | 9    |
| Nices (Isnik) . . . . .     | 5    |
| Lefke . . . . .             | 6    |
| Vezir Khan . . . . .        | 4    |
| Shugshut . . . . .          | 8    |
| Eski Shehr . . . . .        | 10   |
| Seid el Ghazi . . . . .     | 9    |
| Kosru Pasha Khany . . . . . | 7    |
| Bolawadun . . . . .         | 12   |
| Ak Shehr . . . . .          | 11   |
| Arkut Khan . . . . .        | 7    |
| Yorgan Ladik . . . . .      | 12   |
| Konia . . . . .             | 9    |
| Yeshil . . . . .            | 9    |

|                        | Hrs. |
|------------------------|------|
| Karabounar . . . . .   | 10   |
| Eregli . . . . .       | 12   |
| Pylæ Cilicie . . . . . | 29   |
| Tarsus . . . . .       | 12   |
| Adana . . . . .        | 8    |
| Messis . . . . .       | 6    |
| Kastanleh . . . . .    | 6    |
| Kara Kepch . . . . .   | 2½   |
| Karabolut . . . . .    | 3½   |
| Balias . . . . .       | 2½   |

From Skutari, or Uskudar, the road lies along the Sea of Marmora, to

Kartal, 4 h., a small place on the edge of the gulf. The road winds along the side of the gulf, passing through Pandikhi and Tuzla, so called from its salt-works.

Ghebe, or Gaybasse (Route 33), 5 h.—the ancient Lybissa, where Hannibal died; now a Turkish town with a few Greek houses. It contains a fine mosque of white marble, and some good baths, both built by Mustafa Pasha, grand vizier to Selim I. at the time of the conquest of Egypt. The road lies parallel to the shore of the gulf, and is rich in beautiful scenery. It then descends to the village of Malsum by the water side. Here is a ferry 2 m. across, called the Dil Ferry. To the right of Ersek the river falls in cascades over the rocks; the road is excellent.

Kizderwent, 9 h., situated in a retired part of the valley, near the source of the river. The road enters an extensive mulberry plantation, this being one of the numerous villages in the neighbourhood that supply Brousa with the excellent silk for which it is noted in the commercial world. Vineyards, on the slopes of the hills around, furnish also a tolerable wine. Kizderwent (the pass of the girls), having the misfortune to lie upon the great road from Constantinople to Brousa,

Kutaya, and Konia, is exposed to a thousand vexations from travellers. It is inhabited solely by Greeks. An hour from Kizderwent the traveller has a view of lake Ascanius, surrounded on 3 sides by woody slopes, behind which rises Olympus. To the left is a cultivated plain; and soon after appears the circuit of the ancient walls of Nicæa, at the edge of the lake. The traveller passes through the ancient gates of Nicæa to the wretched Turkish town of

*Isnik*, 5 h. (See Rte. 32.) The road leaves the lake of Isnik, and soon enters a ravine which opens into a valley watered by the Sakaria, the ancient Sangarius.

*Lefke*, 6 h.; a neat town built of sun-baked bricks. The cultivation in this valley is as perfect as that of the most civilised parts of Europe. The road follows the valley to

*Vezir Khan*, 4 h. The road now ascends a lofty ridge of a branch of Olympus, and then enters a valley at the extremity of which is the town of

*Shugshut*, 8 h. On an adjacent hill is the tomb of Ali Othman, founder of the Ottoman dynasty. Shugshut was bestowed upon Ertogrol, the father of Othman, by the Sultan of Konia, for his services in war, and became the capital of a small state, which included the adjacent country as far as Angora on the E., and in the opposite direction all the mountainous district lying between the valleys of the Sangarius and those of the Hermus and Maeander. From hence Othman made himself master of Nicæa and Prusa, and gradually of all Bithynia and Phrygia, and thus laid the foundations of the Turkish greatness. There is another tomb of Othman at Brousa, the most important of the places which he conquered from the Greeks. But the Turks of this part of Asia Minor

assert that the monument at Brousa is a cenotaph, and that the bones of Othman were laid by the side of those of his father Ertogrol in his native town. The tomb is built like some of the handsomest and most ancient of the Turkish sepulchres at Constantinople, and is situated in the midst of a grove of cypresses and evergreen oaks. The town is said to contain 900 houses. From Shugshut we traverse some woody mountains, and then a level country. 7 or 8 m. from Eski-shehr are some Greek ruins.

*Eski-shchr*, 10 h.; situated at the foot of the hills which border the plain to the N. This place is now celebrated for its natural hot-baths. There can be little doubt that it stands upon the site of Dorylaeum. The plain of Dorylaeum is often mentioned by the Byzantine historians as the place of assembly of the armies of the Eastern empire in their wars against the Turks. The road lies for 5 h. over the plain, at the extremity of which are seen sepulchral chambers in the rocks, and fragments of architecture scattered about. The latter part of the journey is over low ridges.

*Soid el Ghazi*, 9 h.; a poor ruined village, bearing marks, however, of having been a place of importance.

To Kosru Khany by the direct route is 7 hours, but a détour may be made to see some monuments of antiquity. The road crosses an elevated heath and enters a forest of pines; then descends into a beautiful valley. "Turning to the left, after we had descended into the valley, we found it to be a small plain, about a mile long and a quarter of a mile broad, embosomed in the forest, and singularly variegated with rocks, which rise perpendicularly out of the soil, and assume the shape of ruined towers and castles. Some of these are up-

wards of 150 feet in height, and one or two, entirely detached from the rest, have been excavated into ancient catacombs, with doors and windows, and galleries, in such a manner that it required a near inspection to convince us that what we saw were natural rocks, and not towers and buildings. We found the chambers within to have been sepulchres, containing excavations for coffins, and niches for cinerary vases. Following the course of the valley to the S.E., we came in sight of some sepulchral chambers, excavated with more art, and having a portico with 2 columns before the door, above which a range of dentils forms a cornice. The rock which has been shaped into this singular monument rises to a height of upwards of 100 feet above the plain ; and at the back, and on one of the sides, remains in its natural state. The ornamented part is about 60 feet square, surmounted by a kind of pediment, above which are 2 volutes. The figures cut upon the rock are nowhere more than an inch deep below the surface, except towards the bottom, where the excavation is much deeper, and resembles an altar. It is not impossible, however, that it may conceal the entrance into the sepulchral chamber where lie the remains of the person in whose honour this magnificent monument was formed ; for in some other parts of Asia Minor, especially at Telmessus, we have examples of the wonderful ingenuity with which the ancients sometimes defended the entrance into their tombs. There can be little doubt that the monument was sepulchral ; the crypts and catacombs in the excavated rocks around it prove that the valley was set apart for such purposes, to which its singularly retired position and romantic scenery, amidst these extensive forests, rendered it peculiarly well adapted."—*Leake*.

The valley bears the name of *Doganlu*. An inscription on the rock contains the words "To King Midas." It seems probable that the date of the

monument was between 740 and 750 n.c., which was the period of the Gordian dynasty. Close by this magnificent relic of Phrygian art is a very large sepulchral chamber, with a portico of 2 columns, excavated out of the same reddish sandstone of which the great monument and other rocks are formed. The columns have a plain plinth at the top, and are surmounted by a row of dentils along the architrave. They are of a tapering form, which, together with the general proportions of the work, give it an appearance of the Doric order. A visit to this valley occasions a circuit of 9 or 10 m. more than the direct route.

*Koeri Khany*, 7 h. The road lies through woody valleys ; many sepulchral chambers are seen in the rocks. There are appearances, too, of extensive quarries, from some of which the famous Phrygian marble, called Synnadicus or Domicitis, was probably taken. 10 m. from Bolawadun we come in sight of that town, with a lake beyond it.

*Bolawadun*, 12 h. : a large town situated in the plain. There are many remains of antiquity of the time of the Constantinopolitan empire lying about the streets. The road for 2 h. traverses the plain between Bolawadun and the foot of Sultan Dagh, and then a marshy tract by a long causeway. Through the middle of the marsh flows a stream. On the l. is a lake.

*Ak-shehr*, 11 h. ; a large town at the foot of the mountains. It is surrounded by pleasant gardens, but the streets are narrow and dirty, and encumbered with ruined mosques and houses. At a small distance from the western entrance of the town is the sepulchre of Nureddin Hodja, a Turkish saint, whose tomb is the object of a Mussulman pilgrimage. It is a stone monument of the usual form, surrounded by an open colon-

nade supporting a roof; the columns have been taken from some ancient Greek building. The burying-ground is full of remains of Greek architecture converted into Turkish tombstones, and furnishes ample proof of Ak-shehr having been the position of a Greek city of considerable importance. It is supposed to be Philomelium. The lake of Ak-shehr is 6 m. from the town.

*Akut Khan*, 7 h. The traveller in 3 h. reaches Ilgun, a large and wretched village, with some scattered fragments of antiquity round it. The road crosses a considerable stream, falling into the lake of Ilgun, then passes Kadun-Khana, where many ancient inscriptions are to be found, and arrives at

*Yorgan Ladik*, 12 h.; a large place famous for its manufacture of carpets. Here are to be seen many marbles, altars, columns, friezes, cornices, &c., the remains of Laodicea, Λαοδίκεια, anciently the most considerable city in this part of the country. At less than an hour's distance from the town, on the way to Konia, are a still greater number of remains of the same kind. Soon after, the road ascends a ridge, whence is a view of Konia, and the lake which occupies the centre of the plain. This lake only exists during the winter inundations. When Mr. W. J. Hamilton crossed the plain it was perfectly dry, although the effect of the mirage often made him believe that water was close by. N.E. are the lofty summits of Hassah Dagh. At the S.E. extremity of the plains is a remarkable insulated mountain, called Kara Dagh (Black Mountain). About 60 m. distant, and beyond it, are seen the summits of the Karaman range, at the distance of 90 m.

*Konia* (Iconium), 9 h. The circumference of the walls of Konia is between 2 and 3 m., beyond which

are suburbs not much less populous than the town itself. The walls, strong and lofty, and flanked with square massive towers, which at the gates are built close together, are of the time of the Seljukian kings, who seem to have taken considerable pains to exhibit the Greek inscriptions and the remains of architecture and sculpture belonging to the ancient Iconium, which they made use of in building their walls. A number of Greek altars, columns, and other fragments, are inserted into the fabric, which is in tolerable preservation; but none of these remains seem to be of a very remote period, even of the Roman empire. The Serai stands on the site of the palace of the ancient Sultans of Iconium, and contains some few remains of massive and elegant Arabic architecture, though the building itself is a low shabby wooden edifice. The most remarkable building in Konia is the tomb of a saint, highly revered throughout Turkey, called Hazret Mevlana, the founder of the Mevlevi Dervishes. His sepulchre, which is the object of a Mussulman pilgrimage, is surmounted by a dome, standing upon a cylindrical tower of a bright green colour. The city, like all those renowned for superior sanctity, abounds with Dervishes, who meet the passenger at every turning of the streets, and demand paras with the greatest clamour and insolence. Some of them pretend to be idiots, and are hence considered as entitled to peculiar respect, or at least indulgence. The bazaars and houses have little to recommend them to notice. At the head of the Greek community is a metropolitan bishop, but the Greek language is not used in the church service; the four gospels and prayers are printed in Turkish.

Konia is the seat of government of the eyalet of Karaman and the residence of the governor-general of that eyalet. Its pop. is stated by the Turks to be 33,000. The gar-

dens of Konia abound in fruit-trees, and the country supplies grain and flax in abundance. Carpets are manufactured, and blue and yellow leather prepared here. Cotton-wool and hides are sent to Smyrna by the caravans.

Iconium was the capital of Lycania. It is mentioned by Xenophon, Cicero, and Strabo, and is repeatedly referred to in the Apostolic history. It does not, however, appear to have been a place of much consideration till after the taking of Nicæa by the crusaders. In 1099 the Seljukian Sultans of Roum made it their residence. By them its walls were rebuilt, and the city embellished. It was subsequently taken by assault by Frederic Barbarossa, on whose death the Sultans re-entered their capital, where they reigned in splendour till the irruption of Gengis Khan, who broke the power of the Seljukians. Under the name of Konia it has been included in the dominions of the Sultan ever since the time of Bajazet, who finally extirpated the Ameers. The road lies across an extensive plain to

*Yeshil*, 9 h.; a village standing on a small eminence, in an extensive plain of excellent soil, but almost wholly uncultivated and subject to inundations. The village is inhabited by peasants.

*Kara-Bounar*, 10 h.; a town composed chiefly of mud cabins, but containing a spacious and substantial khan and mosque built by an eunuch of one of the emperors. Near the mosque are some fragments of alabaster columns. A manufacture of saltpetre is carried on here, and the women make socks of coarse woollen yarn, which are strong and warm, and in great request among travellers in winter; they are sold for 8 or 10 paras the pair. Some curious volcanic phenomena exist in the neighbourhood of Kara-Bounar, amongst which

is a trachytic crater, with a smaller cone rising up in the centre. There are similar cones in the neighbourhood. These Barathra are supposed to be the *Barata* of the Tables. "The name," says Hamilton, "which signifies 'deep pits,' cannot well apply to anything else than these remarkable craters, which must have attracted the attention of the ancients."

*Eregli*, 12 h., see Rte. 40. The road now proceeds towards the Pylæ Cilicie, a distance of 29 h., crossing an elevated branch of the mountains. On the summit of the mountain is a small village, where the Turcomans, with their flocks and herds, are found dwelling in tents, in an almost inaccessible spot, where the air is always cool and salubrious, and pellucid springs give animation to the scene. The juniper is mingled with the cedar, while the dwarf-elder skirts the mountain to a certain height. It requires 5 h. from Eregli to reach the summit. The pass of the Pylæ Cilicie is described in another place. The entrance to it is 29 h. from Eregli.

*Tarsus*, 12 h. There is a British Vice-Consul here. This once proud capital retains its ancient name, pronounced Tersos, but has barely a trace of its former magnificence. The modern city is scarcely a fourth part of the size of the Roman city. The river Cydnus, which in the days of Cyrus and Alexander flowed through Tarsus, holds its course  $\frac{1}{2}$  m. E. of the present town. No inscriptions, nor any monuments of beauty and art, are to be found here. The houses are terrace-roofed, and seldom above one story high, and most of them are built of the hewn stone of the more ancient edifices. A portion of the town is surrounded by a wall, supposed to be the work of Haroun-al-Raschid. A *Castle* here is said to have been built by Bajazet. On an eminence S.W. of the town are ruins of a spacious circular edifice, and the

foundations of a more ancient wall may be traced beyond the limits of the town. 200 yards W. of the circular edifice is an ancient *gateway* nearly entire. An artificial mound near it commands an extensive view of the plain and the course of the Cydnus. The town contains 2 baths, several mosques and caravanserais, and a small *Church* bearing marks of high antiquity, and, according to tradition, founded by St. Paul. A tree in the burying-ground is said to have been planted with his own hands. Near the river are the remains of a theatre buried in rubbish. The population is considerable, and is said during winter to amount to 30,000 souls; among these are 200 Armenian and 100 Greek families; the rest are Turks and Turcomans, who remove into the mountains in summer to avoid the pestilential heat. The land round Tarsus is very fertile, yielding all kinds of grain in abundance. During the Peninsular war a large quantity of corn was exported to Malta for the use of the British army. Copper from Maden, and gall-nuts from the mountains, are staple commodities. The imports consist of rice and sugar from Damietta, coffee from Yemen, and coffee, sugar, and hardware from Malta. The city was governed by a Mutschellim appointed by Chapwan Oglu, who, on the death of the latter and the ruin of his family, hoisted the standard of revolt, and declared himself independent. The district is comprised in the eyalet of Adana. Tarsus is only h. from Mersinah, a port at which the French and Austrian steamers touch between Rhodes and Iskenderun. Mersinah offers no inducement to halt there, and means of transport to Tarsus can be got readily enough.

According to Arrian and Strabo, Tarsus was founded by Sardanapalus, king of Assyria. By others its origin is ascribed to an Argive colony under Triptolemus, who is represented on the medals in a chariot

drawn by dragons. It became illustrious for learning and science, in which it was even said to surpass Athens and Alexandria. It was here that Alexander nearly lost his life by bathing in the Cydnus, and that Mark Antony had his first interview with Cleopatra. It was called Juliopolis in honour of Julius Caesar, with whom it took part in the civil war, and who spent some days here. It was also much favoured by Augustus, who, at the instance of his tutor, Athenodorus the Stoic, a native of the city, granted it immunity from taxes. There is no record of its having ever become a Roman colony. St. Paul, who was born here, was a Roman citizen, but it is supposed that this might be by virtue of some hereditary right, and not as a denizen of Tarsus, which seems to have been only an "urbs libera."

Cilicia, after being by turns subject to the kings of Assyria and the successors of Alexander, was reduced by Pompey to a Roman province; it was conquered by Haroun-al-Raschid: it formed part of the Armenian kingdom of Leo in the 13th century, and has been subject to the Turks since the reign of Bajazet II.

*Adana*, 8 h., retains its ancient name, and is situated on the W. bank of the Sihoun, the ancient Sarus. It is still a considerable town, and the capital of an eyalet, including the chief part of Cilicia proper. Next to Tarsus it was the most flourishing town of Cilicia, and was one of those to which the pirates were banished by Pompey. It subsequently shared the fate of Tarsus. The modern town is situated on a gentle declivity, surrounded on all sides by groves of fruit-trees and vineyards. The plain on every side is extremely fertile. The town is large and well built, and the population, composed of Turks and Turcomans, is supposed to be nearly equal to that of Tarsus. A bridge over the Sihoun is said to

have been built by Justinian. Near the bridge is a castle,  $\frac{1}{2}$  m. in circuit, apparently the work of the Mohammedans. Part of the ancient walls remain, and a noble gateway in the bazaar forms a striking contrast to the architecture around it. The road now passes over fertile, but uncultivated plains, to

*Messis*, 6 h.: 19 m.—a large village of mud huts, erected on hillocks of sand and rubbish, the ruins of the ancient Mopsuestia, which stood a long siege against John Zimisces and Nicephorus Phocas, but was at length taken. This village is situated on the rt. bank of the Ghihoun, the ancient Pyramus, and is inhabited by a gang of Turcoman freebooters, who are tributary to the Pashas of Adana.

*Kastanieh*, 6 h.: 20 m. A ruined town, inhabited by 4 or 5 Turcoman families, on the site of the ancient Castabala. The road now lies through a narrow valley clothed with copse-wood and evergreens. At the 8th m. from Kastanieh, the rocks of the defile on each side approach each other, and the traveller passes under the arch of an old gateway built of black granite, called Kara Kapu, or Black-gate, probably the old gate of Cilicia. The building was once probably much more extensive than it is now, and was intended evidently to defend the entrance of the defile. The pass now immediately expands, and in  $\frac{1}{2}$  hour we reach the end of the bay of Iskenderoon.

*Karabolat*, 3½ h. from Kara Kapu.

*Baias*, 2½ h. It is also called Payass, the ancient Baiae. Its name may be Roman, but nothing is known of its origin. It stands on a small plain at the foot of Mount Amanus, which rises from the extremity of the gulf of Iskenderoon. It has a small harbour protected by a castle, and was a few years ago a wealthy and populous town, the re-

sidence of the rebel chief Kutshuk Ali, who plundered the Aleppo caravans, and laid all the neighbouring districts under contribution. At length the Porte, irritated by his piracies and depredations, fitted out an expedition against him, which took Payass, and reduced it to a mass of ruins, in which state it was found by Mr. Kinneir in 1813, when the only habitable dwelling was occupied by a Kiaya.

Baias is 16 m. from Iskenderoon. At the 9th m. are the ruins of a castle at the foot of the mountains, which here approach the sea; and near it, on a projecting point of land, is a sort of obelisk, apparently ancient. At the 12th m. is a small but rapid river, supposed by Mr. Kinneir to be the Pinarus; and  $\frac{1}{2}$  m. further, the fragments of ancient walls jutting into the sea. Mr. Kinneir supposes Baias to be Issus; and the flat between Baias and Iskenderoon the field on which the memorable battle of Issus was fought, which decided the fate of the Persian empire and Darius. Pococke, however, assigns to a different spot the distinction of being the scene of this battle; namely, a plain to the S. of the plain of Baias, and separated from it by a low hill. The river Mahersey, which runs in a narrow vale opposite the centre of the plain, he thinks is the Pinarus.

ROUTE 43.

CONSTANTINOPEL, BY AFYUN KARA-HISSAR AND AIDINJIK, TO KONIA AND KAISARIYEH.

(Cross to Moudania. See Rte. 31.)

|                                     | Hours. |
|-------------------------------------|--------|
| Abullionte . . . . .                | 5      |
| Ulubad . . . . .                    | 4      |
| Muhalich . . . . .                  | 2      |
| Aidinjik . . . . .                  | 10     |
| Meulver köi . . . . .               | 8      |
| Maniyas . . . . .                   | 1      |
| Su-sughir-li . . . . .              | 4      |
| Ildiz . . . . .                     | 3      |
| Kefsut . . . . .                    | 4      |
| Bugaditza . . . . .                 | 7      |
| Singerli . . . . .                  | 4      |
| Simaul . . . . .                    | 18     |
| Selendi . . . . .                   | 12     |
| Kulah . . . . .                     | 8      |
| Medereh köi . . . . .               | 18     |
| Demirji köi . . . . .               | 4½     |
| Ishekli . . . . .                   | 9      |
| Sandukli (a day's journey)          |        |
| Afyun Kara-hissar (a day's journey) |        |
| Bolawadun . . . . .                 | 11     |
| Ak-shehr . . . . .                  | 11     |
| Arkut Khan . . . . .                | 7      |
| Ladik . . . . .                     | 12     |
| Konia . . . . .                     | 9      |
| Karabounar (1 day)                  |        |
| Ak Serai . . . . .                  | 16     |
| Kodj-hissar (48 m.) . . . . .       | 15     |
| Tatlar (2 days' journey) . . . . .  | 20     |
| Nev-shehr . . . . .                 | 6      |
| Bektash . . . . .                   | 9      |
| Kaisariyeh . . . . .                | 9      |

From Moudania the road lies S.S.W. to

*Abullionte*, about 5 h., situated on a small island at the N.E. extremity of a lake of the same name, and connected by a long wooden bridge with a narrow peninsula. The town of Abullionte stands on the site of Apollonia ad Rhyniacum; the ruined *Turkey*.

walls remain, and the position of the theatre, and the foundations of several small buildings, probably tombs, without the town, may be traced. On one of the small islands near it are the remains of massive Hellenic walls. The road continues on the N. side of the lake to

*Ulubad*, 4 h., Rte. 31.

*Muhalich*, 2 h.; a large straggling town of 1500 houses, picturesquely situated on some low hills near the junction of the Rhyndaeus and the Macestus.

*Aidinjik*, 10 h. W.—3 h. before reaching the town we come in sight of the lake of Milepotamo, now called Manias-Gol. The town is full of ancient fragments brought from the ruins of Cyzicus by the Turks. Hence an excursion may be made to Artaki and Cyzicus, which will occupy about 2 days. 3 h. from Aidinjik, travelling round the W. side of the lake of Milepotamo, we arrive at an interesting settlement of Cossacks, who have been established here ever since the capture of Ismail in 1770, and, preferring the Turkish to the Russian rule, have been protected and encouraged by the Turks. They pay no taxes to the government, choose their own chief, and have a small ch. They live principally on the fish of the lake, and find plenty of pasture for their flocks in the neighbouring plains and mountains. Their fair Slavonic features contrast strongly with the dark complexion of the Turks; while the attention of the traveller is attracted, by the white embroidered smock-frock of the peasants, to the peculiarity of their appearance.

*Meulver köi*, 8 h.

*Maniyas*, 1 h.; a village a little off the high road to the S. There are here abundant traces of an ancient site, and several inscriptions, some of

which are built into the walls of a Byzantine fortress, which occupies the site of the ancient Acropolis. Part of this wall is composed of ancient blocks, pedestals, &c., and whole courses in some of the towers consist of columns laid transversely across the walls, whilst others are formed of pedestals. These have been called the ruins of Miletopolis, but ought perhaps rather to be called those of Peamanenus, afterwards called Phemenio, which name, without the first syllable, resembles the modern one. The position of the Acropolis also corresponds with that of Peamanenus, as described by Anna Comnena.

The road proceeds over some fine wooded hills to the valley in which the Maecestus flows.

*Su-sughir-li*, 4 h., Rte. 31. We now continue along the banks of the river, through beautiful woodland scenery, to Kaya Kapu, or Tash Kapu (Rock-gate, or pass of the rock), where the road winds along a narrow path cut on the steep side of the rock, overhanging the torrent. The pass was defended by a ruined castle on the height. From the ruins of a massive bridge over the torrent it would appear that the pass was once of considerable importance.

*Idir*, 3 h.—The road lies across a range of high and wooded hills, and once more crosses the Su-sughir-li river before reaching

*Kefout*, or Kebud, 4 h. There are here many inscriptions and remains of antiquity, but none that throw light on the ancient name of the place. The road now ascends the valley of the Maecestus, through a hilly country to

*Bugadiza*, 7 h., situated in a fine plain, with some insignificant remains of a castle of the middle ages near it.

*Singerli*, 4 h.—Here we again cross the river, and continue up its bed all the way to Simaul. 3 h. from Singerli are some hot springs, called Illijah, a little off the road. They rise in several places out of an igneous rock, a grey porphyritic trachyte. The heat of them is nearly that of boiling water. They have a sulphureous smell, and deposit a white stalagmitic and stalactitic concretion. The united springs form a stream large enough to turn a mill; and about a mile from the sources, near the road, the water is still hot enough to form a hot bath, which is much used by the natives.

*Simul*, 18 h. Hence an excursion may be made to the lake which forms the source of the Simaul-su. It is 5 m. N.W. of the town. It is supplied by subaqueous springs, for no river of any consequence flows into it. Near the W. end is a small insulated hill, round which are considerable remains of a wall, too ruined for any one to ascertain its age, and near it, as well as in the neighbouring village of Kilimech-köli, are many large marble blocks and broken columns, &c. It seems probable that this was the site of the Phrygian Ancyra. From Simaul the road crosses a high range of mountains, the E. prolongation of that of Demirji, 4000 or 5000 ft. above the sea, and continues S. to

*Solandi*, 12 h., situated on the Aineh-chai, which joins the Hermus 35 m. lower down. Leaving the valley of the Aineh-chai, and crossing the mountains between it and the Hermus, we enter the district of Katakaukene, and arrive at

*Kulah*, 8 h. The height of this town above the sea is considerable, perhaps 2250 ft. The height of the volcanic cone is 530 ft. above the town; it is one of 3 craters, corresponding with the 3 pits described by Strabo. 9 h. N.N.W. of Kulah are the remains of Saitz, a

celebrated town of Lydia: They consist of a stadium, nearly perfect, between 2 low hills, but the N. end, which extends into the plain, is quite destroyed. There are numerous tombs and sepulchres on the hills around, and many massive remains of temples and other buildings: large broken columns are scattered about the fields in all directions. The modern name of this town is Sidas Kaleh, probably a corruption of Sitas, the accusative of Site, the name by which it is mentioned in the Syncedemus of Hierocles. The route between Kulah and Medereh köi is over a continuation of the extensive undulating plain between Göbek and Sejikler.

*Mederch köi*, 18 h. E.S.E. Very near this place the Maeander, after winding through a chain of hills of mica schist and limestone, which separates this plain from the Chal district, enters the S. part of the plain through a rocky gorge 600 or 700 ft. deep. The road proceeds through the Chal district, a rich and well-cultivated oval plain, watered by the Maeander, about 14 m. from N. to S., and 4 or 5 from E. to W., to

*Demerji köi*, 4½ h., the residence of the governor. The Maeander leaves the plain as it enters it, through a deep ravine. The road crosses the high hills which form the E. boundary of the plain to another larger and more level plain, also watered by the Maeander, which extends the whole way to Ishekli. At its N.E. extremity, immediately behind Ishekli, rise the fine springs which at once form a considerable river, probably the ancient Glaucus, which, flowing S.E., soon joins the Maeander.

*Ishekli*, 9 h. The road again traverses a high mountain range, and, partly descending the bed of a winter-torrent, reaches the plain of Sandukli, the elevation of which above Ishekli is considerable.

*Sandukli*. 1 day; a small town on one of the principal feeders of the Menderesh. At this town there are no remains of importance; but at the distance of 8 m. S. in the plain are the undoubted remains of an ancient town, consisting of the foundations of houses marking the lines of streets, built of large blocks of stone: also part of the wall of an acropolis, which stands on a low hill, on whose rocky sides a few tombs have been excavated; one of these had a Greek inscription. There are also a few sepulchral monuments in the burial-ground of the villagers. From Sandukli the road crosses a succession of mountain-ridges, and passes through several flat alluvial plains to

*Afyun Kara-hissar*, 1 day. (See Route 56.) Between Afyun Kara-hissar and Bolawadun are the remains of several ruined towns on the hill-side to the N. of the plain; but though they contain fragments of marble columns and mutilated inscriptions, it is difficult to say whether they can be assigned to a later period than the Turkish conquests.

*Bolawadun*, 11 h. For continuation of the route to Karabounar, see Rte. 42.

*Karabounar*. We here leave the great road from Konia to Eregli. The plain of Konia is remarkable for the appearance of the mirage. In winter this plain is often so much flooded as to be impassable.

*Ak-serai*, 16 h., situated in an open and well-cultivated valley, through which a small stream, called the Beyaz-su, flows into the salt lake of Kodj-hissar. Madder is grown in great quantities in this neighbourhood.

About 18 m. from Ak-serai, S.E., at the foot of Hassan Dagh, on the road to Bor, are some interesting ruins. The place is called *Viran-shehr*, or *Yuran-shehr* (ruined town),

and is situated on a rocky platform, just above some fine copious streams, which form a long and deep lake, from whence flows a small river which joins the Ikeyaz-su. The streets and houses of a great part of the town are still standing; the walls, in some places 20 or 30 ft. high, are composed of rough Cyclopean blocks without cement. The walls of the Acropolis may be distinctly traced, besides some curious vaulted buildings of more regular masonry. The tombs are very numerous, and are in the Hellenic style. There are also the ruins of 3 Byzantine churches, of ancient and rude construction, but of much more recent date than the rest of the town.

The road from Ak-serai to Kodj-hissar keeps along the Beyaz-su, 16 m. W.N.W. The river now becomes salt, and no fresh water is to be found till you reach

*Kodj-hissar*, 32 m. N.W. by N., 15 h. from Ak Serai. The salt-lake begins about 5 m. W. of Kodj-hissar, and is said to be 30 leagues in circumference. The remains of a causeway, built across a branch of it by Sultan Selim, are nearly hid under an incrustation of salt; and at the spot where the road reaches the shore the bed of the lake consists of a crust of solid salt. The salt, which is a government monopoly, is farmed by Haji Ali Pasha, of Konia, for 26 purses (135L.) a year, who resells it for 36 purses (177L.) The salt is collected at 4 places round the lake. The Turks pay one piastre, not quite 2*qd.*, for a cartload drawn by 2 oxen. The water of the lake is so salt that no fish can live in it; and if a bird touches the water, his wings become instantly stiff with a thick crust of salt.

From Kodj-hissar to Tatlar is 2 days' journey, occupying about 20 h. The country is hilly and better watered; it is only inhabited by Turcomans, who, though they live in

tents like the Kurds and Eruks during the summer, have their fixed winter residences. They are the most numerous and civilised of the nomad tribes of Asia Minor. The Eruks live in tents all the year round, but dwell almost always in the mountains; and when in the vicinity of large towns, act as charcoal-burners, and supply the inhabitants of the towns with that article. The Kurds differ in language and manners from the 2 last-mentioned tribes. They are more wealthy and independent, and live on the E. flanks of Mount Argeus, and in the plain of Haimaneh, near Angora.

*Tatlar*, 20 h.; a remarkable, well-situated village in a deep ravine of white sandy volcanic tufa, the sides of which are covered with fragments of black basalt. In this soft sand many curious caves and modern dwellings are excavated, some of which appear to have been ancient tombs; others are evidently chapels of the earliest Greeks; and some may, perhaps, have served as places of refuge during the persecutions in the earliest ages of Christianity.

*Nev-shehr*, about 6 h. The road passes through Utc-hissar and Ur-gub, near both of which places are remarkable conical-pointed hills, varying from 100 to 300 ft. in height, which may be said almost to fill up the valley, so closely are they wedged together. Most of them are excavated as Greek tombs or chapels of the early Byzantine period. From Ur-gub the road ascends a deep narrow ravine, watered by a small stream, on each side of which, extending high up the hills, are gardens and orchards.

*Bektash*, 9 h., half-way between Nev-shehr and Cesarea. This place took its name from the Turkish saint, Hadji Bektash, who was buried here after founding the order of dervishes called after him Bek-

tashis. Leaving the valley, which we have followed from Urgub, the road crosses a high ridge of volcanic sand-hills, capped with basalt, and descends upon Injeh-su, whence it winds round the N.W. foot of Argeus to  
*Kaisariyeh*, 9 h. (See Rte. 38.)

every part of the gardens by small aqueducts or canals.

The road now leads through the gorges of a chain of hills W. of Kara-hissar, and at the third mile passes under a high perpendicular rock, crowned with an ancient fortress, called Gengi Bar, or Nur, the ancient Nora, where Eumenes stood a siege against Antigonus. 4 m. farther are some curious oblong fragments of rock, about 30 in number, placed vertically, 2 and 2 on the top of each other, in the manner of Stonehenge. The upper stones must have been raised by art, as they could not have been so placed by nature. In the face of the adjoining hill are a number of small excavations.

#### ROUTE 44.

##### KAISARIYEH TO TARSUS.

|                        | Hours. | Miles. |
|------------------------|--------|--------|
| Injeh-su . . . . .     | 5½     | 19     |
| Kara-hissar . . . . .  | 6      | 21     |
| Misli . . . . .        | 7      | 24     |
| Nigdeh . . . . .       | 6½     | 22     |
| Kilis-hissar . . . . . | 3½     | 13     |
| Tchekisla . . . . .    | 7      | 24     |
| A Khan . . . . .       | 6      | 21     |
| A Khan . . . . .       | 4      | 14     |
| Post-house . . . . .   | 2½     | 10     |
| A Khan . . . . .       | 2½     | 10     |
| Tarsus . . . . .       | 9½     | 30     |

*Injeh-su*, 19 m.; a casaba or town, situated on a river of the same name, containing no vestiges of antiquity. From this town the road bears E.S.E. round the W. end of Erjish Dagh.

*Kara-hissar*, 21 m.; a small ruined town, built on the sides and slopes of a steep acclivity, and crowned with the mouldering walls of an old castle, whence it derives its name. It is supposed by some to occupy the site of the ancient Cybistra. The declivities of the adjacent hills are covered with orchards; while an abundant supply of water is conveyed through

*Misli*, 24 m., Rte. 40. The road continues over a fine plain, which is partially inhabited and cultivated, bare of trees, but producing wheat, barley, cotton, and sesame, and containing many artificial tumuli. 18 m. from Misli this plain contracts into a narrow valley, watered by a branch of the Kisil Irmak.

*Nigdeh*, 22 m.; a town of consequence, supposed to be the ancient Cadyna. It is the residence of a Pasha. In the streets may be seen the shafts of some marble columns. The rock of soft sandstone has been excavated into distinct apartments, with doors and windows, which serve as habitations. The population of Turks and Greeks amounts to about 5000, who are very poor.

*Kilis-hissar*, 13 m.; described in Rte. 40. The road now leads for 8 m. over the plain, and then crosses a ridge of hills to

*Tchekisla*, 24 m.; a mud village, situated in a narrow valley, a short distance from one of the chief gorges of Mount Taurus. The road now runs for 16 m. through a narrow vale,

formed by a ramification of Mount Taurus, to the rt. of a chain of hills. At the 8th m. are the remains of a Roman camp. Leaving this valley, the road crosses a mountain into an intricate defile, at the bottom of which flows the Sihoun.

A Khan, 21 m., is situated at the junction of the Sihoun with another stream. The traveller now crosses the stream, and enters a gloomy defile on the l. bank of the Sihoun. The breadth of the pass for 9 m. varies from 50 to 200 yards; the steeps of Taurus, covered with pines, rising vertically on each side. At the 9th m. the road crosses the Sihoun by an old stone bridge of 1 arch, and the pass opens into a valley: a torrent is seen bursting from an abyss in a most wonderful manner, in a volume of water equal to the river.

A Khan, 14 m., near which the roads diverge, that on the l. to Adana, that on the rt. to Tarsus. The road to Tarsus crosses the mountains in a southerly direction, and is very rugged and steep.

A Post-house is situated at the distance of 10 m.

The road for about  $2\frac{1}{2}$  m. is now tolerable, and, descending the l. bank of a stream, it enters a very romantic pass 5 m. in length, and not more than 10 paces wide from rock to rock. The cliffs and sides of the mountains, clothed with the most beautiful evergreens and pines, hang like a vast canopy over the defile; while their bare peaks tower above the clouds. The road runs along the side of a precipice, sometimes on one side, sometimes on the other, and is in too bad a condition to be practicable, except during the day, many of the large stones of the Roman way having been removed, or having fallen, and the remainder being so smooth and slippery as to be most dangerous footing for horses. At the end of the 8th m. the moun-

tains retire, and show the ruins of a fortress on the summit of a stupendous cliff.

A Khan, 10 m., is placed at the mouth of the defile, which probably was that of the Pylæ, through which the armies of the younger Cyrus and of Alexander entered Cilicia. The road now lies in a S.S.E. direction, through a country interspersed with gentle slopes; and at the 21st m. we enter the level plain of Tarsus, bounded on 3 sides by mountains. At this distance the city has more the appearance of a park than a town; nothing but its extensive gardens being visible.

Tarsus, 30 m. from the mouth of the defile. See Rte. 42.

#### ROUTE 45.

##### KONIA TO GULNAR ON THE COAST.

|                                   | Hrs. |
|-----------------------------------|------|
| Tshumra . . . . .                 | 6    |
| Kassaba . . . . .                 | 9    |
| Karaman . . . . .                 | 4    |
| A Khan in the Mountains . . . . . | 8    |
| Moot . . . . .                    | 11   |
| Sheikh Amur . . . . .             | 12   |
| Gulnar . . . . .                  | 6    |

The road lies over the plain of Konia, which is considered the largest in Asia Minor.

Tshumra, 6 h., a small village. The road continues over the plain, passing only one village, Alibey Kœi. 3 or 4 m. short of Kassaba the road

is abreast of the middle of the mountain, Karadagh. It is said to be chiefly inhabited by Greek Christians. The ruins of an ancient city are at the foot of the mountain.

*Kassaba*, 9 h., differs from every town we have passed through, in being built of stone instead of sun-baked bricks. It is surrounded with a wall flanked by redans, or angular projections, and has some handsome gates of Saracenic architecture. It has a well-supplied bazar, and seems formerly to have been a Turkish town of more importance than it is at present. Khatun Serai is 4 h. W. of Kassaba in a pleasant situation in the mountains. The road passes over a plain, intersected towards the mountains with low ridges and ravines.

1 h. from Kassaba is Ilisera, situated upon a rising ground  $\frac{1}{2}$  m. from the mountains. Between these mountains and the Karadagh, a kind of strait forms the communication between the plains of Konia and those of Karaman. N.E. are the snowy summits of Argaeus, which are about 13,000 ft. above the level of the sea.

*Karaman* (Laranda), 4 h.; see Rte. 40. The road enters the hills, where we find rocks excavated into chambers, now inhabited by shepherds. 4 h. from Laranda is a village. During the ascent the road presents some magnificent views of mountain scenery. On the l. is a very lofty peaked summit, one of the highest of the range of Taurus, probably between 6000 and 7000 ft. above the level of the sea. In the lower regions of the mountains we pass through woods, consisting chiefly of oak, ilex, arbutus, lentisk, and junipers of various species. As we ascend we enter the region of pines; and through the latter part of the route not a living creature is to be seen, though the woods abound with deer, wild boars, bears, and wolves.

The Khan in the mountains, 8 h., is deserted, and partly in ruins. The road lies over the highest ridge of the mountain; the scenery is beautiful. A khan, half way, where the road begins to descend, seems to stand on the site of a temple. Many fragments of ancient architecture are seen; among the rest, a handsome Corinthian capital lying on the ground.

Not far beyond is a tall rock, which, partly by its natural form, and partly by the effect of art, represents a high tower. A niche in the tower, part of which forms a coffin, is cut out of the solid rock. The lid of this sarcophagus, which is a separate stone, lies at the foot of the rock; upon it is the figure of a lion seated in the middle, with a boy at either end; the boy facing the lion has his foot upon the paw of the animal. The sculpture is much defaced, and the heads have been purposely destroyed. We find also many entire sarcophagi with their covers. They have all been opened; in some instances by throwing off the covers, in others by forcing a hole through the sides. The usual ornament is the *caput boris* with festoons, but some have on one side a defaced inscription on a tablet; on either side of this are ornaments varying on different sarcophagi. We observed on some a garland on one side of the tablet, and a crescent on the other; some have emblems which seem to refer to the profession of the deceased. These, and all the other monuments of antiquity we meet with on this route, excepting those of Doganlu, are evidently of the time of the Romans. Hence the road descends through woods of oak, beech, &c., with an underwood of arbutus, andrachne, ilex, and lentisk.

*Moot*, 11 h.; a retired town, governed by a Pasha. The walls of the castle are surmounted by battlements flanked with square towers;

in the centre is a circular tower. On one side of the castle is a precipice, the foot of which is washed by a river. "Moot stands on the site of an ancient city of considerable extent and magnificence. No place we have yet passed preserves so many remains of its former importance, and none exhibits so melancholy a contrast of wretchedness in its actual condition. Among the ruined mosques and baths, which attest its former prosperity as a Turkish town under the Karamanian kings, a few hovels made of reeds and mud are sufficient to shelter its present scanty population. Some of the people we saw living under sheds, and in the caverns of the rocks. Among these Turkish ruins and abodes of misery may be traced the plan of the ancient Greek city. Its chief streets and temples, and other public buildings, may be clearly distinguished, and long colonnades and porticoes, with the lower parts of the columns in their original places. Pillars of verd-antique, breccia, and other marbles, lie half buried in the different parts, or support the remains of ruined mosques and houses."—*Leake*. The scenery possesses the greatest beauty. Pastures, groves, and streams contrast admirably with the majestic forms and dark forests of the high mountains on either side.

Leaving Moot, there is a fine view of the castle, its precipices, the river, trees, ancient colonnades, and an old Turkish mosque, with the tomb of Karaman Ogli its founder. We pass along the ancient road through the cemetery, where sarcophagi stand in long rows on either side. Beyond the valley of Moot the traveller fords the Kiuk-su (sky-blue river), and subsequently the Ermenek-su, the principal branch of the Calycadnus. The remainder of the route is through the mountains.

*Sheikh-Amur*, 12 h.; a village perched upon a rocky hill in a small

hollow, surrounded by an amphitheatre of woody mountains. The road is through the most beautiful mountain scenery, passing through a woody valley, between high rocks of the most grotesque and varied forms. The prospect opens upon an extensive forest of oaks upon the slope of the mountain, through which we at length arrive at a pass between 2 summits, from whence we behold the sea. The island of Cyprus appears in the horizon.

*Gulnar* (Chelendreh), 6 h., is the name applied by the Turks to a harbour and surrounding district, containing only some dispersed cottages, and the remains of the ancient Celenderis, several of the vaults of which are occupied by Turkish families. "The remains of Celenderis are of various dates, but none of them, unless it be some sepulchres excavated in the rock, appear to be older than the early periods of the empire of Rome; and there are some even of a late date in that of Constantinople. The town occupied all the space adjacent to the inner part of the bay, together with the whole of the projecting cape. The best preserved remains of antiquity are a square tower upon the extremity of the cape, and a monument of white marble among the tombs; the latter is formed of 4 open arches, supported upon pilasters of the Corinthian order, of not very finished workmanship; and the whole is surmounted by a pyramid, the apex of which has fallen. There are among the ruins some handsome tessellated pavements."—*Leake*.

## ROUTE 46.

## CYPRUS.

1. *Historical Sketch* — 2. *Sporting* —
3. *Antiquities* — 4. *Products* — 5.  
*Climate* — 6. *Tour of the Island*.

1. *Historical Sketch.*

Cyprus is the most eastern island of the Mediterranean, and lies off the coast of Syria. It is 145 m. in length; its extreme breadth is 55 m., and its minimum breadth 27. It has hitherto been but little visited by travellers owing to the erroneous statements regarding it (particularly as to the insalubrity of its climate), which are so alarming as to deter English tourists. This reputation is in no way borne out by facts, as there is no reason why travellers should not visit this island with as great impunity as any other part of the Levant. It cannot be denied that fevers exist during the warm months, but they are not of a dangerous nature, and seldom or never prove fatal; they are attributable to sleeping exposed to the night dews, and to the use of improper nourishment, such as cucumbers, water-melons, and other raw fruits, which do not afford the necessary support to the system, to enable it to resist the excessive heats. This opinion is confirmed by the fact that these fevers rarely attack Europeans, or the opulent class of the inhabitants, who are more careful in their diet.

Cyprus is stated, by heathen mythologists, to have been the birthplace and favourite abode of Venus, who was believed to have sprung from the foam of the sea (*Aegaeum*) off Paphos. In the route which we shall trace for travellers, the places formerly dedicated to her worship will

be briefly noticed. A fair, called *κατάλυσις* (*dwelling*), is annually held at Larnaca, 50 days after the Greek Easter, which, there is every reason to believe, derives its origin from the custom mentioned by Herodotus (i. 199) and other Greek authors. Tradition states it to be the anniversary of the birth of Venus; and the inhabitants still flock from all parts of the island to attend it. No Cyprian would on that day dispense with going on the water in boats. This festival was in ancient times proverbial for its lascivious rites, in which young women publicly prostituted themselves; and even now peasant girls suppose that their presence at the fair facilitates their marriage, as formerly it was the custom for young men to come from distant parts in order to select wives from among the females attending. The mythical celebrity of this island, as the birthplace and residence of Venus, probably originated from the ancient beauty and voluptuousness of the inhabitants, and its fertility and picturesque scenery; the former associations would, however, hardly occur to a modern traveller, as the general plainness of the Cyprian women at the present day would but little convey the idea of Cyprus being the abode of the goddess of Beauty.

The entire population of Cyprus does not now exceed 100,000 (consisting of 75,000 Greeks, and 25,000 Turks). All the prosperity for which it was of old renowned has vanished under the destructive influence of Ottoman rule; yet not even this can wholly obliterate the traces of what has been, or the indications of what might be, were good government ever to become the lot of the people.

Cyprus was known to the ancients under the various names of Acaman-tis, Cerastis, Macaria, *Ærosa*, Amathusia, Paphos, and Salamis. It was called *Kύπερος*, by the Greeks, from the shrub *κύπερος*, with which the island formerly

abounded; this plant is the *khenna* of the Levant, used by the Turkish women to dye the nails and hair of a bright orange colour. According to Herodotus, the island was originally colonized by three different nations, Greeks, Libyans, and Phenicians; who each founded cities on its coasts for the purposes of commerce. It contained 9 principalities, the most celebrated of which were Salamis, Citium, Solium, and Amathus. It was rendered tributary by Amasis, king of Egypt, and, on the overthrow of that kingdom by Cambyses, passed under the dominion of the Persians, who, however, permitted it still to be governed by its native princes. The inhabitants made several attempts to shake off the Persian yoke; but though supported by the Greeks, they always failed, principally owing to the jealousy which existed between the different chieftains. When Alexander formed the siege of Tyre, the Cyprians, of their own accord, offered him their assistance, and afterwards became subject to the Macedonian empire, but continued to retain their own form of government, and other important privileges, till Ptolemy Lagus made the island a province of his kingdom of Egypt.

Cyprus subsequently passed into the hands of the Romans, and, on the dismemberment of their empire, fell to the share of the Eastern emperors. It continued under the dominion of Greek governors, who bore the title of dukes, till A.D. 1191, when Richard Coeur de Lion, to avenge the insults offered to some of the princesses of his family who had been wrecked on the coast on their way to the Holy Land, attacked and devastated the island, put the duke Isaac Comnenus to death, and himself assumed the title of king of Cyprus. Two years afterwards, however, he made it over to Guy de Lusignan,—“a rich compensation,” as Gibbon observes, “for the loss of Jerusalem,” which this prince then

ceded to Henry count of Champagne. The island continued to be governed by kings of the Lusignan family, several of whom bore a distinguished part in the wars in Palestine, carried on for the recovery of the Holy Sepulchre from the hands of the Saracens.

The bad government and internal dissensions of the later kings having weakened their power, they became tributary to the sultans of Egypt, while Famagusta was taken possession of by the republic of Genoa. Notwithstanding the repeated efforts made to expel them, the Genoese held it for a space of 90 years, till they lost it in the reign of James the Bastard. This prince seemed, by his great abilities, to promise to restore the ancient glories of the Lusignan kings, but he died after a reign of 7 years, leaving an infant son, who only survived a few months. The government then fell to his widow, Catherine Cornaro, who, being herself a Venetian, took every opportunity of encouraging and patronising her family, and other Venetian nobles, who had settled in the island; and at length, in A.D. 1485, she formally abdicated, and made her kingdom over to the republic of Venice. Nothing of interest occurred during the 80 years that the Venetians remained in possession of Cyprus, till it was taken by the Turks in the reign of Sultan Selim II., A.D. 1571. Its history, since it has been in their hands, is that of most other states under the Ottoman dominion; everything has been gradually suffered to fall to ruin; the population is oppressed and diminished, the soil uncultivated, and all the arts of civilisation neglected. Cyprus rose in insurrection in 1822; when the revolt was quelled with much slaughter.

We have now given a slight outline of the history of Cyprus, and intend to notice any events that have distinguished particular spots, as we trace our route through the island.

2. *Sporting.*

Cyprus offers a wide and untrodden field to the sportsman, as its hills and valleys swarm with hares, partridges, francolins, bustards, and quails; in the winter woodcocks, snipes, and wild ducks are found in great abundance.

The *francolins*, in size and shape, resemble our red-legged partridge, but their plumage is much darker and their flesh more white and delicate, approaching in flavour that of the pheasant. The country about *Rukkia*, *Pissouri*, and *Paphos*, and the whole valley of *Maratassa*, particularly abound in sport, as also the range of hills along the N. of the island. Should the traveller be inclined to seek nobler game, he should explore the wild and uninhabited country about Capes *St. Epiphanius* and *St. Andrew*, where he will find *mufflons* or wild sheep, and wild boars; the former are also found about *Maratassa*. He should come well provided with powder and shot, bring some good dogs with him (as those found in the island are almost always unbroken), and engage a *Chasseur* from some neighbouring village to serve him as guide; thus provided he will not fail to meet with excellent sport.

It will also be prudent to follow the custom of the peasants, and wear high boots or high gaiters, to guard against asps, which are occasionally, though rarely, found. The district about Cape *St. Epiphanius* is called the forest of *Acuma*; it is now quite uninhabited, and numbers of horses, asses, and bullocks, the descendants of animals abandoned by their owners at different periods of war and calamity, run wild over its heights; but still, amidst the variety of trees and shrubs that cover these hills, may be discerned the blackened and withered stumps of vines cultivated in the

time of the Venetians, bearing mournful witness to the superiority of European civilization over Turkish indolence and misgovernment.

3. *Antiquities.*

The antiquities found in Cyprus belong to 3 distinct epochs, viz. Grecian, Roman, and Christian; and although *Engel*, the German author, treats extensively of those of the Grecian period, there still remains a great field for research. In 1844 Professor Ross discovered many antiquities hitherto unknown; and were systematic excavations made, there is reason to believe that they would be attended with satisfactory results. As to Roman antiquities, those bearing Latin inscriptions are very rare, chiefly consisting of milestones; the most part bear Greek characters, though referring to the epoch of the Roman governors. Little attention has hitherto been paid to the Christian archaeology of the time of the Crusaders; but 60 inscriptions have lately been discovered on the tombs of persons celebrated in the history of that period.

If excavations in search of illustrations of the history of the Christian epoch were undertaken, they would be equally interesting in their results as those connected with the Grecian. To ensure success in this undertaking it would be of the greatest importance to obtain a perusal of the numerous archives relative to Cyprus which still exist at Venice, in the hope of ascertaining the position of the ancient ch. of St. Domenic, in which were interred the sovereigns and high dignitaries of the kingdom.

There is a period in the Christian epoch that would be very interesting if inscriptions existed; it is that of the Byzantine dukes, which lasted 9 centuries. Among many fine churches erected at that period is still to be

seen the superb one of *Machera*, but no inscription has yet been discovered therein. It is probable that the monuments of that period were in a great part destroyed during the time that the island was held by Richard I. of England.

At the village of *Dali* (formerly *Idalium*, where it is supposed pottery-ware was first manufactured), statues and vases of soft stone are at all times to be found at a trifling cost: some of these are of great beauty and antiquity.

#### 4. Products.

The principal products of Cyprus are wheat, barley, cotton, silk, madder-roots, oil, wine, carouba, and salt. These form four-fifths of the entire exportation, which is principally to Marseilles, Leghorn, Trieste, and the coast of Syria. There is no direct trade with England, although nearly the entire imports consist of British goods brought from Beyrouth, Constantinople, Smyrna, and the Mediterranean ports; but the quantities consumed are too trifling to give rise to a direct trade.

The greatest drawbacks to productions are the want of water, most of the streams becoming dry in summer, and the awful ravages of the locusts, which, one year with another, consume one-half of the crops. Both these defects would be of easy remedy under a more paternal government.

#### 5. Climate.

The climate of Cyprus varies in different parts. The northern region is the most hilly and wooded, and the least fertile; the heat in that district is tempered by the winds from the Karamanian Mountains, which preserve the frozen snow in the highest spots during the greater

part of the year. The cold is very severe in winter. In the plains in the southern districts of Cyprus the heat of the sun is excessive, but it is moderated by the sea-breezes. Rain is very rare here in summer, and verdure is banished by the long droughts. The richest as well as the most agreeable parts of the island are in the vicinity of Cerinea and Paphos (*Basso*).

On the whole, Cyprus will amply repay a visit; a tour of a fortnight or three weeks will show the traveller what is most interesting. The best authorities on this island are the works of the Germans *Engel* and *Ross*. The Editor has also derived great assistance from a report obligingly communicated by Mr. Niven Kerr, formerly English Consul in Cyprus.

The traveller in Asia Minor may sail from Guinlar (or Celendria) to Cyprus, in which case he will probably land at Cerinea, on the N. side of the island, which he will have to cross in his way to *Larnaca*, on the S. coast, the residence of the foreign consuls. But most travellers will visit Cyprus on their way to or from Syria, in which case they will be landed by the steamer at Larnaca.

Should the traveller arrive at Larnaca by either the British or Austrian steamers (the former of which are infinitely to be preferred), which ply between Constantinople, Smyrna, Rhodes, Cyprus, and Beyrouth, each once a month, he will be admitted to free pratique, provided he comes from Smyrna; but should he arrive from Beyrouth, he will be subjected to several 'days' quarantine in a new *lazaretto*, which offers every convenience, and is considered one of the best in the Ottoman empire; should he have previously travelled in Asia Minor, or cross from Celendria or from Tarsus to Cyprus, he will also be in free pratique. The passage

from *Colendria* to *Cerinea* is about 60 m., and is generally performed in 7 or 8 hours.

LARNACA, the chief seaport of the island, is about 4 m. distant from the sea; but the consuls and most of the European inhabitants reside at a suburb on the sea-shore, called by the Greeks *Axamis*, or the *Salt-pits*, and by the Italians the *Marina*, which is the chief depot of the commerce of the whole island. The *Marina* has a small and insignificant fortress built by the Turks in 1625, 2 mosques, and a bazar well stocked with manufactures, colonial wares, &c. The Greek *Church of St. Lazarus* is worth visiting; the priests pretend that it is the burial-place of that saint, who, after he had been raised from the dead, fled, for fear of the Jews, to Cyprus: he became Bishop of *Citium*, and subsequently died in the same town. The tomb, however, is now empty, for the body is said to have been conveyed to Venice. The English burial-ground, attached to that of this church, is interesting, as it contains some ancient tombs of our countrymen, some of the dates of which are as far back as the year 1685.

Larnaca was a place of some importance before the occupation of the island by the Turks in 1570; it is the residence of the Bishop of *Citium*, and contains three Greek churches and a mosque; but by far the finest building of the town is a Roman Catholic church, which was completed only about 1848: the convent attached thereto is inhabited by Franciscan monks. Larnaca is no doubt situated in the worst part of Cyprus; the country around is arid and without verdure, and this seaport must have been selected by the Lusignans solely owing to the safe anchorage of its roads compared with that of the others in the island. There can be little doubt that it

is built on the site of the ancient *Citium*, though some assert that this town existed where the village of *Citti* now stands; but this is an evident error, as, on making excavations in the vicinity of Larnaca, ancient foundations are found in all directions. *Citium* was the birthplace of Zeno, the founder of the Stoic sect of philosophy; and here it was that Cimon, the Athenian general, died, n.c. 449. This town is by some supposed to be the Chittim of Scripture, mentioned in Numbers xxiv. 24; Isaiah xxiii. 1, 12; Jeremiah ii. 10; Ezekiel xxvii. 6; Daniel xi. 30.

About an hour's ride from Larnaca, situated on the borders of the large salt lake, on the road to *Citti*, is a mosque, in which the Turks suppose to be interred the body of the wet-nurse of their prophet. The Sheikh receives travellers with great affability, and exhibits without difficulty the sacred reliques and other contents of the mosque, which was reconstructed in 1761, and ranks, in the veneration of the Turks, next to those of Mecca and Medina.

#### G. TOUR OF CYPRUS, STARTING FROM LARNACA.

| LARNACA TO                                                | Hours. |
|-----------------------------------------------------------|--------|
| Mount Santa Croce . . . . .                               | 5      |
| Moni . . . . .                                            | 5      |
| LIMASOL . . . . .                                         | 4      |
| Episcopi . . . . .                                        | 2½     |
| Pissouri . . . . .                                        | 4      |
| Kuklia . . . . .                                          | 3      |
| PAPHOS . . . . .                                          | 3      |
| Chysoroghiatissa . . . . .                                | 5      |
| Mount Troodos (Olympus) . . . . .                         | 6      |
| Cicco . . . . .                                           | 4      |
| Lefka . . . . .                                           | 3      |
| Morpho . . . . .                                          | 4      |
| Acheropiti . . . . .                                      | 7      |
| Saint Hilarion . . . . .                                  | 3      |
| Cerinea . . . . .                                         | 1½     |
| Saint Chrysostom (via De-lapaïs and Buffavento) . . . . . | 4      |
| NICOSIA . . . . .                                         | 2      |

|                          | Hours. |
|--------------------------|--------|
| Citrea . . . . .         | 2      |
| Saint Elias . . . . .    | 9      |
| Cantara . . . . .        | 2      |
| Saint Barnabas . . . . . | 5      |
| Famagusta . . . . .      | 2      |
| LARNACA . . . . .        | 8      |

The mode of travelling in Cyprus is on mules, which are very good, and cost from 6 to 8 piastres per day. Good accommodation is nearly always to be found in the Greek convents, and the peasants are generally very hospitable, and satisfied with a trifling remuneration. Fowls, eggs, honey, bread, cheese, and wine are always procurable; and should a traveller be provided with a servant who knows how to cook, he may fare with tolerable comfort every day. As in some of the villages the visit of an European is a rare occurrence, it would be well to obtain, through the British Consul, a *buyurdi* (or letter of recommendation), and a *cavass* from the governor, not from the existence of any danger—as a person might travel through the entire island unarmed—but to ensure the requisite attention and politeness from the uncivilized portion of the population.

The traveller, on undertaking his journey, would do well to halt the first night at St. *Barnabas*—a new Greek convent at the foot of Mount *Santa Croce* (in Greek *Σταυρός βουνός*), and ascend the mountain at sunrise. The view thence is most extensive and magnificent; even the peaks of Lebanon can be descried in clear weather. On the summit is a Greek convent built by St. Helena on her return from Jerusalem. In continuing the journey, should the ride from Santa Croce direct to *Limasol* be found too long, the night might be passed at the village of *Moni*.

About 4 m. previous to arriving at Limasol are the ruins of *Amathus*, where, in ancient times, was a temple dedicated to Venus and Adonis. It

was formerly the seat of government of one of the 9 kings of the island. Ovid states (Met. x.) that copper-mines existed in this neighbourhood; they are now unknown. Richard Coeur de Lion landed here on his way to the Holy Land, and entirely destroyed the town, and, making incursions into the interior, devastated all that came in his way.

**LIMASOL**, 4 h., where the Turks, on taking the island in 1571, first landed, is now a neat clean town, whose principal trade is the shipment of wines and *raki*, made in its vicinity, to Egypt and the isles of the Archipelago. Large quantities of caroub, which grow in the neighbouring forests, are shipped to Russia and Italy. The inhabitants of Limasol are mostly wealthy and extremely hospitable.

On continuing to the westward, the next place worthy of note is *Colassi*, where there is a *Tower* built by the Templars, and afterwards ceded to the knights of Rhodes, who gave it this name in memory of the Colossus. The summit of this tower commands a very fine view; the interior has some very handsome Gothic apartments, with curious fireplaces; and on the exterior are the arms of the Templars and of the knights of St. John. It now serves as a granary. In this neighbourhood the best *Commandaria wine*—so called from the *Commandery* of the knights, but more generally known as *Cyprus wine*—is produced. It more nearly approaches to Malmsey Madeira in taste than to any other kind of wine. Large shipments are annually made to Trieste and Venice: it does not appear to suit the English taste, as few British travellers purchase it, and none is sent to England.

**Episcopi**, 2½ h. (the ancient *Cerium*, one of the 9 kingdoms), is a very pretty village, where it would be well to pass the night. Owing to the abundance of

water in the neighbourhood, trees of all sorts flourish well; and this advantage, added to its picturesque situation, renders it a delightful resort. Leaving Episcopi, and traversing a most beautiful country, the air being scented with flowers and aromatic herbs, we reach

*Pissouri*, 4 h. situated on the summit of a lofty hill, commanding a fine view of the surrounding country. On the way, a little to the rt. of our route, is the Turkish village of *Ardimou*, founded by Ptolemy Philadelphus in honour of his sister Arsinoë, but it is not worth visiting. The next place arrived at is

*Kuklia*, 3 h. the ancient *Cythere*, the favourite abode of Venus: the only object now worthy of note is a large square castle fast falling to ruins, near to which are some subterranean grottoes which should be visited. Traversing the extensive plains of Kuklia, we arrive at *Jeroschipos*, where is the traditional bath and garden of Venus.

**PAPHOS**, 3 h. No traces are to be found at *Bafso* (i. e. Paphos) that could be positively asserted to be those of the Temple of Venus. It is supposed to have been destroyed by an earthquake. Some fine granite columns still exist, and the whole neighbourhood gives evident proofs of here having been the site of a large ancient town. Here it was that St. Paul made his first convert to Christianity in Sergius Paulus, the Roman proconsul (*Acts xiii. 4-13*). In the vicinity numerous tombs are excavated in the rocks, which it is supposed served afterwards as places of refuge to the early Christians. Bafso is now a wretched town, inhabited by both Greeks and Turks; the Greek quarter is called *Ktema*.

We now proceed through a magnificent country to

*Chysoroghistisa*, 5 h.: this is the residence of the Bishop of Paphos, and is a large convent, where the Greek monks are very hospitable. The scenery here is very romantic, and, should the traveller be a sportsman, he will find abundance of game. We continue our route through the magnificent valley of *Maratousa*, the scenery of which is romantic in the extreme, the slopes and summits of the mountains being thickly wooded with oak, fir, cherry, caroub, walnut, and other trees; whilst at their base flows a small clear stream, which the traveller continually crosses and recrosses. It is to be regretted that, owing to the impossibility of transporting it to the sea-side, so much fine timber is now useless. Many trees exist in this valley of sufficient height and circumference to make masts for line-of-battle ships. The traveller should not omit to ascend

*Mount Troodos* (formerly *Olympus*), 6 h., from the summit of which—always covered with snow, and 7000 ft. above the sea—a view of almost the entire island is commanded: he will there find some ancient ice-houses, in which snow is still preserved for the use of the Turkish governor during the heats. The botanist might make an advantageous study on the Cyprian Olympus.

We now proceed through a splendid country to the rich convent of

*Cicco*, 4 h., dedicated to the Virgin. No Greek who performs the pilgrimage to the Holy Land is considered a perfect *Hudji* until he has paid his devotions at this shrine; the number of those who visit the convent is consequently great, and the monks annually derive from them a rich harvest, although they continually plead poverty, fearing that a display of their real wealth might draw down on them the jealousy and persecution of the Turks. Passing *Moudilla*, we arrive at

*Lefka*, 3 h., where there is nothing remarkable except the general scenery. The land in this district is very rich, and might in other hands be rendered excessively productive. The road lies through a fertile plain to

*Morpho*, 4 h., a large village inhabited by Greeks and Turks. Continuing through the same plain, we arrive at *Lapitho* (*Lapithus*), formerly the residence of one of the 9 kings, and the site of a temple of Venus. It is still one of the largest and most productive villages of the island, having an abundant supply of water, the source of which is worth visiting, as the rock out of which it flows has been excavated, and found to contain 5 small chambers. Instead of sleeping at Lapitho it would be preferable to proceed to

The convent of *Achoropili*, a mile distant, 7 h. from Morpho, romantically situated on a rock overhanging the sea, and in the vicinity of which are numerous interesting ruins, the principal being those of a large church with handsome mosaic pavement.

We now proceed through the plain to *Cerinea*, the ancient *Corynea*. On the rt. of the road, on the top of the hills, is the castle of *Dieu d'Amour*, also called *Saint Hilarion*, which should be visited, as it commands a fine view of the surrounding country. Cerinea has a small port, the usual landing-place from Asia Minor, and a large, strong, square castle of great antiquity, but enlarged by the Lusignans. From Cerinea the traveller should not omit to visit the splendid Gothic ruin of *Delapais*, built by Hugh III., and destroyed by the Turks after the capture of the castle of Cerinea. The view from this magnificent ruin is sublime; the coast of Asia Minor is distinctly visible, and the coast of Cyprus, at the foot of the mountain-ridge on which it stands, can scarcely be surpassed elsewhere. On the highest summit of the mountain-

range, above Delapais, stands the ruined castle of *Buflacento*—so called from its lofty position, which exposes it to the wind on all sides. It played an important part in the history of Cyprus, and was considered almost impregnable; it was destroyed by the Venetians at the same time as *Dieu d'Amour*, and nothing now remains of it but a few tottering walls and some reservoirs for water. But though the ruins themselves are insignificant, the splendid view enjoyed from them will amply repay the ascent, as it comprises the whole northern coast of Cyprus, the opposite shores of Asia Minor, and, turning towards the S., the town of *Nicosia*, and great part of the plain of *Messuria*. Descending the mountains on the S. side, we reach the Greek convent of *St. Chrysostom*, where it will be advisable to pass the night.

*Nicosia*, in Greek *Leucosia*, the capital of Cyprus, is scarcely 2 h. ride from St. Chrysostom: the traveller will meet with a most hospitable reception at the Latin convent. From the time of Constantine the Great the walls were 9 m. in circumference, but when the invasion of the Turks was expected the Venetians reduced them to 3, and erected the present fortifications, leaving 3 gates instead of 8. Though fortified by Savoniani, one of the most famous engineers of the day, the town is far from strong, as it is commanded by the higher ground about it; it, however, offered a most obstinate resistance to the Turks, and was only lost through the folly and ignorance of the governor, Nicolo Dandolo. In reducing the circumference of the fortifications some splendid temples, palaces, and monuments were destroyed, and among them the church of St. Dominic, in which several of the kings of Cyprus, and among them Hugh IV., were buried. When possessed by the Lusignans, Nicosia was the residence of the kings and an archiepisc-

copal see; the monasteries were very numerous; and there were about 300 Greek and Latin churches, and many palaces and public edifices.

The siege of Nicosia by the Turks under Mustapha commenced on the 26th July, 1570, and lasted 45 days, when it was taken by storm, and 20,000 of the inhabitants were put to the sword; from that period may be dated the rapid decay of this once celebrated city. Between the gates of Famagusta and Bafio, situated in a pretty garden, is a small mosque, in which is interred the Bairactar (or standardbearer) who first planted the Turkish flag on the walls. It is worth visiting, and from the summit of its minaret the best view of this pretty Oriental town is to be obtained; the variety of shrubs, mulberry and palm trees, interspersed with minarets and ancient Christian churches, now converted into mosques, with the Cerineas range of hills in the background, make this scene worthy the attention of an artist. It is extremely picturesque and beautiful.

The following are the objects most worthy of visiting:—The *Cathedral Ch.* (now mosque) of St. Sophia; in it were crowned the kings of Cyprus; it is composed of 3 large naves, and is in the best style of Gothic architecture, and in excellent preservation. There are still to be seen the tombs of some of the Lusignans and Venetian families, but the Turks have much disfigured them, as also all other symbols of Christianity. The towers, which formerly existed, have been replaced by 2 lofty minarets, which should be ascended, as a fine view of the town and surrounding country is obtained.

The *Ch.* of St. Nicholas is very beautiful, though small; it now serves as a corn dépôt; and also that of St. Catherine, formerly the ch. of a Nunnery, of which latter no traces exist. The Armenian *Ch.* should be

inspected: it contains the tombs of several knights and other warriors renowned in the Crusades, all of which are well preserved.

The *Seraglio*, or governor's palace, is of Gothic construction, and has still over its entrance the arms of the Republic of Venice; it was the royal residence in Christian times, but is now in a most dilapidated condition. The public *bazars* are worthy of inspection. The principal trade of Nicosia is printing British calicoes with Oriental designs, after which they are exported to all parts of the Levant, and serve as window-blinds, sofa-covers, &c. Tanning is also carried on to some extent, and the Greek females manufacture silk with great taste, and in a style unknown in Europe. Nicosia is the residence of the Turkish governor of Cyprus, of the other chief Moslem authorities, and also of the Greek archbishop of the island.

We shall now quit Nicosia and pursue our route to the eastern part of the island. The first spot to be visited is the village of

*Citrea*, 2 h. (anciently *Chytra*, and one of the 9 kingdoms), a romantic spot, possessing splendid trees, gardens, and sources of water. We now proceed to

*St. Elias*, 9 h., where is a Maronite convent, and from thence to

The castle and convent of *Cantara*, 2 h., which were destroyed by the Venetians at the same period as Buffavento and St. Hilarion.

Taking a southern direction, we arrive at the Greek convent of

*St. Barnabas*, 5 h., in a grotto adjacent to which was discovered the body of that saint, and by his side the manuscript of the *Gospel of St. Matthew*, said to be written in the Evangel-

list's own hand. Owing to this precious discovery, in the time of the Greek emperor Zeno, A.D. 473, peculiar privileges were accorded to the archbishops of Cyprus, who, although they own the supremacy of the patriarch of Constantinople over the Orthodox Greek Church, still are entirely independent of him as regards church discipline; they were also allowed to dress in purple, and to sign in red, like the emperors themselves. The whole of the above privileges are retained to this day, the ch. of Cyprus being what is called *autocephalous* (*αὐτοκέφαλος*). Near St. Barnabas are the remains of the prison in which St. Catherine is said to have been confined previous to being sent to Alexandria, where she was beheaded.

We next arrive at the fortified town of

FAMAGUSTA, 2 h., in which however no accommodation or provisions are to be procured; the traveller must therefore procure lodgings at the large and populous suburb of *Varochia*, outside the walls.

Famagusta, called by the Turks *Mausa*, was one of the 4 cities erected by Ptolemy Philadelphus in honour of his sister Arsinoë, and was originally named after her. After the battle of Actium, Augustus called it "Fama Augusti," from which the present name is derived, and not, as the Greeks pretend, from the sand by which it is surrounded (*λαμπτερόν*). Its present fortifications are the work of the Lusignans, Genoese, and Venetians; the walls are still defended principally by the cannon of the latter. The works are in good preservation, and offer a striking contrast to the interior of the town, which is reduced to a confused mass of ruins. There are only 2 gates; one to the S. and another to the port, which is small but safe; as, however, it has never been cleaned out since the Turkish conquest, it is now in a

great measure choked up, and can only be entered by small vessels.

The fortifications, both on the land and sea side, are very strong, and would, in European hands, even in the present day, be formidable defences. The town was most valiantly defended by the Venetians under *Marco Brigadino*, against an overwhelming force commanded by Mustapha Pasha, and only capitulated after a siege of 4 months, when reduced to the utmost extremity, and when all hope of succour from without had been lost (Aug. 1, 1571). The conditions agreed upon were most honourable to the besieged, but, when once put in possession of the town, the treacherous Mustapha put the principal officers to death, and delivered Brigadino up to the most cruel tortures. After he had been made to labour at rebuilding the batteries he had so valiantly defended, he was flayed alive, and his skin stuffed with straw and hung to the yard-arm of a galley. Famagusta formerly contained, it is said, 200 Greek and Latin churches, the principal of which was the Latin *Cathedral of St. Nicholas*, which, though inferior in size to that of Nicosia, is superior to it in beauty of architecture. Here it was that the Lusignans were crowned kings of Jerusalem, and here James the Bastard and his son were buried; and many interesting monuments, among which is that of the founder, are still to be seen in the interior. Opposite this ch. are some arcades, supported by granite columns and adorned with the arms of the Venetian Republic, and those of the principal Venetian and Genoese families who held the command in this town; behind these arches stand the ruins of the palace of the ancient governors of Famagusta. The ch. of Sta. Croce, and that of St. Peter and St. Paul, which were among the most beautiful of the town, have been converted into mosques, but, like all the others, are almost entirely fallen to

ruin. One of these churches, that of *St. Peter* and *St. Paul*, is a striking example of the former wealth and prosperity of Famagusta, for it was built by one Simon Nostran, a merchant, with profits realized in a single voyage to Syria. The *citadel* is in a good state of preservation, and now serves as a prison. No one should omit to visit the bomb-proof magazines and cannon-foundries on the N. side of the town, which are well worthy the attention even of a modern engineer.

The ancient *Salamis*, now called by the Turks *Eski Mousa*, is an hour's ride from Famagusta; there is little to render it attractive but the interest attached to its site and its high antiquity: it was said to have been founded after the Trojan war by Teucer, son of Telamon, who named it after his native island. Salamis became the most important town of Cyprus, and its kings, more than once, succeeded in subjecting to themselves the whole island. At a later period it was eclipsed by its neighbour Famagusta, but still continued in Christian times to be the residence of a bishop, and was not finally destroyed till the Saracens took it in the reign of Heraclius. No building now remains to convey any idea of the former importance of the town: nothing is to be found but confused heaps of stones, some fragments of granite columns, and a few substructions. To the N.W. stand a few remains of an aqueduct built on stone arches, the work of the Romans, and which conveyed water from Cistrea, a distance of 30 m.; the reservoir which received it is to be distinguished among the ruins. Ariston the historian, Cleobulus the philosopher, and other distinguished personages, were natives of Salamis.

There is nothing remarkable on the road from Famagusta to Larnaca, a journey of 8 h.

#### ROUTE 47.

##### CYPRUS TO ALEYA.

On approaching the opposite coast we come in sight of Anamur, and proceed by Kalandra or Kharadra, a small cove sheltered by a high cape; round the small bay is a fertile valley, at the head of which a torrent from Mount Andriclus seems to have given to this place its Greek name of Kharadra. The retired valley, with the bold coast and the woods and precipices behind it, is very beautiful; part of an ancient mole remains on the sea-shore. Hence to Cape Seleni we pass first under high cliffs and headlands, beyond which are mountains covered with snow. Further on, the mountains retire inland, leaving a fertile plain on the coast, which increases in breadth as we approach

*Aleya*.—This town is situated upon a rocky hill, jutting into the sea from the outer or westernmost angle of the plain. It resembles Gibraltar, the hill being naturally fortified on one side (the western) by perpendicular cliffs of vast height, and falling in the opposite direction by a very steep slope to the sea. The whole face of the hill is surrounded by high solid walls and towers, but the lower part only is occupied by the town, which is about 1 m. in circumference. The ground upon which it stands is, in some parts, so steep that the houses rise above one another in terraces, so that the flat roofs of one row of houses

serve for a street to those above them. To the eastward of the town there is an anchorage for large ships, and small vessels are drawn up on the beach. In the middle of the sea-front are some large vaulted structures, on a level with the water's edge, intended for sheltering galleys; and constructed, perhaps, by the Genoese. They now serve for building the vessels called by the Turks Kir-lanjis (swallow), which are generally formed with 3 masts and a bowsprit, all bearing triangular sails. Of these, and other vessels nearly resembling them, of from 20 to 60 tons burthen, there are several belonging to Aleya. The place is said to have taken its name from its founder, Alah-ed-din, son of Kaikosru, the founder of the Iconian race. In 1471 the Prince of Karaman, then engaged in a struggle for independence with Mahomet II., was put in possession of Aleya by the Venetians.

## ROUTE 48.

## ALEYA, BY KUTAYA, TO KONIA.

|                         | Hours. |
|-------------------------|--------|
| Alara . . . . .         | 8      |
| Hadji Ali köi . . . . . | 8      |
| Menavgat . . . . .      | 4      |
| Dashashekr . . . . .    | 6      |
| Stavros . . . . .       | 6      |
| Adalia . . . . .        | 6      |
| Biglikli . . . . .      | 7      |
| Karabunar köi . . . . . | 9      |
| Tchaltigehi . . . . .   | 5½     |
| Baldur . . . . .        | 7½     |
| Ketasiburu . . . . .    | 6      |
| Dombai-ovasi . . . . .  | 5      |

|                             | Hours. |
|-----------------------------|--------|
| Sandukli . . . . .          | 7      |
| Sitshanli . . . . .         | 7      |
| Altun Tash . . . . .        | 9      |
| Kutaya . . . . .            | 9      |
| Afyun Kara-hissar . . . . . | 21     |

(For the rest of the Route, see Rte. 42.)

The road lies along the sea-shore.

*Alara*, 8 h.; a village 2 or 3 m. from the sea, in a valley enclosed by woody hills. Near the village is a remarkable conical hill, with the ruins of a strong castle upon it in good preservation. It is said by the natives to have been built by the Sultan Alah-ed-din, of Iconium. The road proceeds 3 or 4 m. from the sea through fertile valleys, watered by several streams.

*Hadji Ali Köi*, 8 h.—The road crosses the river Menavgat 1 h. short of the town.

*Menavgat*, 4 h., situated in a fertile district. The price of a sheep here is about 12s.; 4 fowls for 1s. 6d. The road passes through deserted valleys.

*Dashashekr*, 6 h., situated on a rocky hill commanding a view of the sea. The great range of mountains is seen at a distance of 20 or 30 m. to the northward. The whole of this part of Pamphylia seems to be a succession of fine valleys, separated by ridges branching from the mountains, and each watered by a stream of greater or less magnitude. The traveller proceeds through a vast plain of rich pasture; 2 or 3 h. distant he crosses a large river by a bridge built upon the ruins of a magnificent ancient one, 1 arch of which forms part of the modern work.

*Stavros*, 6 h.—The road continues over the same kind of country, and crosses a rapid stream by a ferry. L. are some ruins, called by the Turks

Eski Kalesi. The road passes thence over a more elevated level.

*Adiliv.*, 6 h.—(See Rte. 49.) The road passes over a region of rugged rocks, intersected with hollows full of water.

*Büyikli*, 7 h.—For 2 h. the road passes over the same plain, then ascends the mountain by a paved winding causeway. At the foot of it, in the plain, are the ruins of a castle, and of many towers and gateways of elegant architecture, with cornices, capitals, and fluted columns lying upon the ground. Sarcophagi, with their covers beside them, are seen in great numbers, as well in the plain as for a considerable distance up the side of the hill. Some of them were of large size, many with inscriptions. At the top of this formidable pass, which was anciently commanded by the city, standing at the foot of it, the road enters an elevated level surrounded with mountains, and proceeds along a winding valley amidst rocks and precipices, some of which, being quite detached and perpendicular, appear at a distance like castles and towers.

*Karabunar Köi*, 9 h.—1 h. hence is a khan, formed out of the remains of an old building, upon which angels are sculptured on each side of a large gateway. It appears to have been a ch. of the earliest ages of Christianity. The route continues through valleys similar to that at Karabunar Köi.

*Butshukli* lies at a short distance. A river flows through the plain, which is also interspersed with villages surrounded by gardens. This district exhibits marks of great industry.

*Tchaltijschi*, 5½ h.—The road passes along the valley, then over a steep mountain, and then through a wild rocky valley; the town and lake of

Buldur are not seen till the traveller finds himself close to them.

*Buldur*, 7½ h.; a large well-paved town, with some appearance of wealth. The houses are flat-roofed. Tanning and dyeing leather, and weaving and bleaching linen, are the principal occupations here.

The beautiful lake of Buldur, the water of which is slightly brackish, begins at a short distance from the town, and stretches N. and N.W., forming a beautiful picture. It is bounded on the W. and N.W. by picturesque and lofty mountains.

|                      |   |
|----------------------|---|
| Ketsiburlu, 6 h. . . | } |
| Dombai, 5 h. . .     |   |
| Sandukli, 7 h. . .   |   |
| Sitschanli, 9 h. . . |   |
| Altun Tash, 9 h. . . |   |

Kutaya, 9 h. . . See Rte. 49.

Afyun Kara-bissar is 21 h., or 65 m. S.S.E., the road lying chiefly over a hilly country, at first interspersed with forests of stunted oak, fir, and juniper, and afterwards bare and uncultivated. The road all the way to Konia is excellent. From Kara-bissar it proceeds through Bolswadun, Ak-shehr, Arkut Khan, and Yorgan Ladik to Konia, as described in Rtes. 42 and 43.

#### ROUTE 49.

SHUGSHUT TO SIDE.

|                   | H. | M. |
|-------------------|----|----|
| In-oghi . . . . . | 5  |    |
| Kutaya . . . . .  | 12 | 40 |

|                                    | H.    | M. |
|------------------------------------|-------|----|
| Tjaden . . . . .                   | 9     | 36 |
| (Return to Kutaya.)                |       |    |
| Altun Tash . . . . .               | 9     |    |
| Sitshauli . . . . .                | 9     | 36 |
| Sandukli . . . . .                 | 7     |    |
| Dombai-ovasi . . . . .             | 7     |    |
| Ketasburul . . . . .               | 5     |    |
| Ibarta . . . . .                   | 1 day |    |
| Alasoon . . . . .                  | 1 day |    |
| Boojak . . . . .                   | 24    |    |
| Ruins, probably of Selge . . . . . | 10    |    |
| (Return to Boojak.)                |       |    |
| Beermargy . . . . .                | 24    |    |
| A village half way . . . . .       | 30    |    |
| Adalia . . . . .                   | 30    |    |
| Perga . . . . .                    | 16    |    |
| Bolkas-köi . . . . .               | 30    |    |
| Side . . . . .                     | 40    |    |

The road passes over pleasant hills and dales, and then through a forest to

*In-oghi*, or Orneonoo (meaning a place of caves), 5 h. It is a large village situated on the edge of the plains under the vast precipices of a mountain of bare rock, excavated naturally into caverns, and artificially into sepulchral chambers. Some of those in the upper part of the heights are the abode of eagles, which are seen soaring around them in great numbers. One enormous cavern is shut up in front by a wall with battlements and towers, and seems once to have served as a sort of citadel to the town. Several fragments of columns have been built into the houses, but the chief material used is lava or scoria, many of the spongy holes being filled with a crystallized substance, similar to that in the basaltic columns of Staffa. On leaving the town we ascend the mountain, passing a small lake supplied by hot springs from the heights; the ascent continues an hour, and the traveller then looks down on meadows and cultivated lands. The road continues for 15 m. over a table-land.

Kutaya, 40 m.—the ancient Co-

tyrium, which stood on the Roman road from Doryleum (Eski-Shehr) to Philadelphia—is a large town with an ancient castle, which stands upon a projecting point of the hill rising above the town. Being the usual residence of the Governor-general, Kutaya may in some measure be considered the capital of the eyalet in which it is situated. The river Thymbrius, which falls into the Sangarius, crosses the plain. From Kutaya to Tjaden the route lies S.S.W., and is in many places wild and overgrown with stunted oak and juniper.

*Tjaden*, 36 m. Here are the ruins of Azani. The modern village consists of but a few huts. On the left bank of the Rhyndacus, on a slight eminence, stands the acropolis of Azani, crowned with a very highly-finished Ionic temple, of which 18 columns, with one side and the end of the cella, are standing. At the foot of the acropolis, which is chiefly raised upon 5 arches similar to the vaults at Nicæa, stand several other columns of a temple; and between this and the river is a single column, 4 similar ones having been removed to Kutaya, and used in the erection of the governor's house. On a hill to the N. are the colossal foundations of another temple, which, from the scattered fragments, appears to have been of the Corinthian order. N.E. is a hill covered with tombs, and on the side of it a beautiful Greek theatre, of which the seats still exist, has been hollowed out. So many of the materials still remain, that the whole might probably be put together again. On either side of the stadium the ranges of seats, raised on stone arches, form an avenue for the view from the theatre. Three bridges across the river, which flowed through the city, and whose banks were lined with masonry, are still standing. Azani is historically unknown.

Return to Kutaya. The road

passes over an undulating country ; half way are the ruins of a mosque and ancient Greek church. The road crosses the Pursek near Kutaya, and again near

*Altun-Tash*, 9 h.

*Sitshauli*, 9 h.; a village whose walls are of grey scoria. A hilly and stony road leads to

*Sandukli*, 7 h. (Rte. 43.) The road passes over a fine undulating country, with but little wood, except on the mountains.

*Dombai-narsi*, 7 h.; a large village. Not far from hence are the ruins of an ancient city. They are situated near the first sources of the Maeander, now called Su Bashi. The road continues over a series of gentle hills and long valleys, bounded on either side by high mountains.

*Ketsiburli*, or Catchiburloo, 5 h. From a rock in the town is a fine view of the Lake of Buldur and its scenery. The road to Isbarta is over a range of limestone hills, variously affected by volcanic heat.

The plain before Isbarta is beautifully covered with walnut and plane trees.

*Isbarta*, 1 day, is better built than most of the towns in this part of Asia Minor. Many of the houses have large gardens, and streams of water run through most of the streets. Few traces of antiquity are to be found here.

The road now lies along the bed of a torrent ; the rocks are limestone or marble, interspersed with igneous rocks. Jagged points of marble rocks rise from these hills, each of which forms a nucleus of the drifting sand. This sand is tufa, a volcanic production, the dust of the pumice-stone.

*Alasoon*, 1 day.

Situated in a valley, 3 m. N.W. from Alasoon up the mountain, are

the remains of Sagalassus, called by the Turks Boordroom. There are here extensive remains of a superb city, which lay, as its ruins still show, in the form of an amphitheatre, on the side of a hill. The remains comprise 7 or 8 temples and 3 other buildings, ornamented with cornices and columns, with rows of pedestals on either side. It is probable that these buildings may have been Agoras. On the side of the hill is a most beautiful and perfect theatre. The seats and the greatest part of the proscenium remain ; the walls of the front have partly fallen, but the cornices and statuary are but little broken. The passage round the arched lobby is almost perfect. The greater part of the city is ancient Greek, with few vestiges of Roman or Christian character. A picturesque church of the earliest Byzantine age stands near the western extremity of the terrace, which overlooks the city. The modern Alasoon seems to have taken its name from the ancient city.

From Alasoon the road passes over a hill into picturesque valleys.

*Boojak*, 24 m.

10 m. N.E. of Boojak are the ruins probably of Selge. They stand upon a promontory, formed by the abrupt termination of a ridge of mountains of white marble, in a deep rich valley, in which are several villages. This promontory is only accessible on one side, and on this elevated spot stood one of the finest cities in the world. The ruins are scattered over 3 m.—temples, theatres, and other buildings vying with each other in splendour. The material has suffered much from exposure to the elements. The general style of the temples is Corinthian; and the sculptured cornices appear to be of the same date as the *Ægina* marbles. Part of the walls are Cyclopean. To the N. of these ruins is the mountain called Dour-

raz; S.S.W. is Castledar; and N.W. is Isharts.

The road from Bojak returns to the other end of the valley, and passes S. through an opening of the mountains.

*Boermurgi*, 24 m. Hence to Adalia is 2 days' journey. On this route there are vestiges of Cyclopean walls, and many Corinthian columns scattered about, together with an ancient sarcophagus, a colossal recumbent lion without a head, and seats supported by the claws of lions, all marking the vicinity of some ancient city.

The village mentioned in the route, 30 m. The country is at first bare and rocky, and afterwards the vegetation becomes varied.

*Adalia*, 30 m., is a pleasant town, surrounded by a wood of orange, lemon, fig, vine, and mulberry trees. The town stands on a cliff, rising 60 or 80 ft. above the sea, which has no beach, but breaks against the rocks. Adalia contains numerous fragments of ancient buildings, columns, inscriptions, and statues. In front of the town the bay is bounded by a continued chain of mountains, extremely beautiful, having something of the same effect, though superior to those of Carrara, from the Spezia road. Leaving Adalia, the road passes by the supposed site of Laara, 8 m. distant, where an imperfect inscription is seen.

*Perga*, 16 m. from Adalia, the capital, under the later Roman empire, of Pamphylia Secunda. The extreme beauty of the situation of the ancient town strikes the traveller. It lay between 2 hills, watered by the Cestrus, and backed by the Taurus mountains. A few ruins of arches and tombs lead to a splendid theatre, the width of which is 330 ft. The seats for the most part remain. The

stadium, now used as a place for nursing camels, is perfect, with seats along each side. An enormous ruin of a palace of great extent forms a conspicuous feature. The scenery is now beautiful; the road crosses the Aksoo (the Cestrus), and proceeds 10 m. to an ancient city, probably Isionda. Many of the walls are Cyclopean, and all the workmanship is Greek. Here is an instance of the skill of the Greeks in making nature subservient to art. A long line of wall, partly fallen, is seen on approaching the city, giving the appearance of strong fortifications. On entering, it is found to be the support of a range of seats forming one side of a stadium, the opposite seats being cut in the rock which rises from this theatre. There are the remains of many towers and buildings, which may have been palaces or temples. The summit of the hill is walled.

*Bolkasköi*, 30 m. On the hill above the village are some extensive ruins, extending over the crown, and partially down the sides of the hill. They are of mixed Roman and Greek architecture. A kind of stadium forms a leading feature, having a screen or wall at the end, ornamented in front with a projecting marble cornice, a colonnade with a balcony above, and niches, the plaster of which still retains its colouring of light blue. Very few of the columns are standing. On the E. of the hill is a theatre in an excellent state of preservation. Over each of the entrances are long inscriptions. In the lobby are brackets, with inscriptions; but the statues which stood there are removed. The proscenium is richly ornamented with niches and a portico, in white marble. The whole of the seats and steps, the floor of the area, and the door sideways, are perfect. The other buildings in the city are in a similar style. This town may probably have been Pendelissus.

Leaving Bolkasköi, 2 towers and

many scattered columns, in the pure Greek taste, are found in a wood on a rocky hill. They probably mark the site of Syllium, a strongly-fortified town. The road passes through Legelahköi to

*Side, or Esky Adalia.*

In the ruins of Side the Greek style is hardly to be traced. The walls are of a late period in Roman history, and few columns or traces of temples remain. The theatre has been fine, but is now in ruin, and the whole of the area filled with trees. There is no village here.

### ROUTE 50.

ADALIA TO SMYRNA, THROUGH LYCIA AND CARIA, BY EPHESUS, LAODICEA, AND SARDIS.

*Ruins of Lymra—Myra—Antiphellus—Patara—Xanthus—Tlos—Telmessus—Milotus and Priene.*

|                               | Dys. | No. | Mil. |
|-------------------------------|------|-----|------|
| Tekrova, by sea, about .      | 0    | 5   | 0    |
| Deliktash (Olympus), by sea . | 0    | 3   | 0    |
| (By land) .                   |      |     |      |
| Mount Chimæra (the Yanar) .   | 0    | 0   | 2    |
| Atrasarny (from Delik-tash) . | 0    | 3   | 0    |
| Hadjî Valley (Gaga) .         | 0    | 7   | 0    |
| Phineka, by Limyra .          | 0    | 4½  | 0    |
| Kakava, by sea .              | 0    | 5   | 0    |
| (Return to Phineka)           |      |     |      |
| Myra .                        | 0    | 9   | 0    |
| Cassabar .                    | 0    | 7   | 0    |
| Antiphellus .                 | 0    | 0   | 7    |

*Turkey.*

|                                              | Dys. | No. | Mil. |
|----------------------------------------------|------|-----|------|
| Suaret . . . . .                             | 0    | 4½  | 0    |
| Bazerryan-köi . . . . .                      | 0    | 6½  | 0    |
| Patara . . . . .                             | 0    | 4   | 0    |
| Koonik . . . . .                             | 0    | 3   | 0    |
| Xanthus . . . . .                            | 0    | 0   | 2    |
| Demelheer . . . . .                          | 0    | 0   | 16   |
| Dover, about . . . . .                       | 0    | 0   | 16   |
| Tlos . . . . .                               | 0    | 0   | 8    |
| (Return to Dover)                            |      |     |      |
| Macry (Telmessus) . . . . .                  | 0    | 7   | 22   |
| Dollomon . . . . .                           | 0    | 0   | 40   |
| Koogez . . . . .                             | 0    | 0   | 25   |
| Hoola . . . . .                              | 0    | 0   | 40   |
| Moola . . . . .                              | 0    | 0   | 12   |
| Acrui-köi . . . . .                          | 0    | 0   | 24   |
| Esky Hissar (Stratonicea) . . . . .          | 0    | 0   | 8    |
| Melassa (Mylasa) . . . . .                   | 0    | 0   | 24   |
| Raffy . . . . .                              | 0    | 0   | 24   |
| Pallattia (Miletus) . . . . .                | 0    | 0   | 20   |
| Sansoon . . . . .                            | 1    | 0   | 0    |
| Chauly (Neapolis) . . . . .                  | 0    | 0   | 15   |
| Scala Nuova . . . . .                        | 1    | 0   | 0    |
| Ayasaluk (Ephesus) . . . . .                 | 0    | 3   | 0    |
| Aidin or Ghieuzel-hissar (Tralles) . . . . . | 0    | 12  | 50   |
| Gheyra . . . . .                             | 0    | 14½ | 0    |
| Laodicea (Esky-hissar) . . . . .             | 0    | 13  | 0    |
| Hierapolis . . . . .                         | 0    | 1½  | 0    |
| Aineh Ghieul . . . . .                       | 0    | 0   | 50   |
| Philadelphia . . . . .                       | 0    | 0   | 16   |
| Sardis . . . . .                             | 0    | 9   | 36   |
| Cassaba . . . . .                            | 0    | 0   | 28   |
| Smyrna . . . . .                             | 0    | 0   | 46   |

Tekrova, the ancient Phaselis. The harbour and port of Phaselis are extremely well built, and very interesting, but small. The theatre, stadium, and temples, may be traced. Several of the buildings here are constructed of highly ornamental materials. The situation of the place at the foot of a lofty range of mountains is very picturesque.

Olympus, now called Deliktash, and also Cheereluh, about 3 hours' sail. The traces of the Greek town are slight, but the surrounding hills are covered with walls and houses in ruins of Venetian construction. One of the temples has been on a grand scale. There is an inscription on a

pedestal at the doorway, and another which also formed the top of a doorway.

About 2 m. from the coast, through a fertile plain, and then ascending a woody glen, the traveller arrives at the *Yamar*, or volcanic flame, which issues perpetually from the mountain (Pliny, Bk. ii., c. 106, v. 27). Pliny says, "Mount *Chimera*, near Phaselis, emits an unceasing flame that burns day and night." Capt. Beaufort observed it from the ship during night as a small but steady light among the hills.

From Deliktash a land journey of 3 h. brings the traveller to Atrasaruy, and thence 7 h. to Hadjivalley, the ancient Gagre, where there are a solitary rock tomb and the remains of a small theatre. The road from Gagre to Phineka (distant 4½ h.) passes the remains of the ancient Limyra. On the road are clusters of Lycian tombs, with Lycian inscriptions; one is bilingual, and has the Greek letters painted red, and Phoenician instead of Lycian painted blue.

*Limyra* (no modern settlement) lies 2 h. walk N.E. of *Phineka*. Here there are numerous rock-tombs. One square isolated tomb, rather in advance of the rest, bears the first Greco-Lycian inscription published by Cockerell; numerous bas-reliefs over the tombs retain vestiges of blue and red colours. There are 2 rock-tombs ornamented with Ionic columns, bold dentils and pediments. Remains of massive walls lie just before the *theatre*, which is of moderate size, and, not being built against a hill, has a corridor running round it. Near this, a little way up the mountain, stands a noble sarcophagus monument, with an arched lid scarcely less rich and elegant than the one formerly at Xanthus. On the side of the lid is a chariot and horses, and beneath an elegant egg-moulding of pure Greek style is a series of bas-

reliefs, very much injured; to the S. a priest holding a sacrificial vase, and a youth holding the horns and muzzle of an ox; W. an old man and naked youth; E. a sitting figure. The row of round beam-ends peculiar to Lycian tombs is to be seen on this monument also.

*Phineka*, 4½ h., is a little village on a navigable river, 2 m. from the sea; it consists of a few houses, the konak and custom-house, being a place of export for firewood. The palm-tree, which gives name to the district, is abundant here, and shoots up wild. On the road from Limyra the numerous streams are crossed by bridges.

From Phineka the traveller may visit by sea the small port of *Kakava*, 5 h. to the W., the ancient *Agurum*, situated on the coast, facing the island of Kakava, among numerous ruined fortifications. The Turkish town is now quite deserted. Returning to Phineka, the inland route proceeds to Myra, the road to which is a terribly steep mountain track, almost impassable for horses. On one of the mountain heights (4800 ft.) are sarcophagi, ancient walls, and several square Greek towers; at the foot an old Turk fortress. The view looking down on Cape Khelidonia (*Prom. Sacrum*) is magnificent.

*Myra*, 9 h., where St. Paul touched on his voyage to Rome (Acts xxvii. 5), situated at the foot of an angle of rock facing on one side the plain of the Dembre-Chai, and on the other stretching by the side of the Andraki river to the ancient port of the city *Andriace*. To the W. stands the old konak or Agha's house, which is a characteristic specimen of the former mode of decorating a Turkish mansion. It has unfortunately been deserted, but the carvings and paintings of the chimneys and ceilings are beautiful and elaborate. The ancient *Theatre*, one of the most imposing in

Asia Minor, although of late Roman times, is a rich specimen of florid classic architecture. The enormous corridors and double galleries of the largest and finest masonry recall the grandeur of similar buildings at Rome itself. A broad diazoma and upright wall, to separate the 2 levels of seats, contains at the back a statue, with a Greek inscription over it, representing the fortune of the city, with emblems of fruit, cornucopia, and rudder. The architectural fragments are of elaborate composite style, with wild animals playing among the graceful foliage. Upon one of the panels of a ceiling is a large tragic mask. The proscenium is very perfect, especially the E. angle; over a side-door is a well-wrought Medusa head. A fine column, with smooth shaft and capital, with a pilaster adjoining, still support the entablature, richly coffered and moulded. The diameter of the exterior is 360 ft.; there are 20 seats below the diazoma, and 7 above. Above and around the theatre are to be seen innumerable rock-tombs, some of wonderful beauty, with inscriptions and bas-reliefs of funereal scenes. On the heights above are the remains of a recent fortification and walls.

In the surface of the rock, towards the Dembre-Chai, is an interesting group of rock-tombs, covering the entire surface of a perpendicular rock; these are reached by crossing a Turkish burial-ground, many stones of which are remains of Greek sculpture and inscriptions. The principal tomb in the group on this side is high up in the rock, and approached by a long flight of steps; a series of statues, life-size, adorn the sides of the facade, and seem to have a funereal reference. The inner front of the tomb, with the usual panels, is so far set back as to leave a square chamber, with open framework in front; and the two side walls are enriched with good sculpture of domestic groups, life-size, which, being protected from

the external air, retain their original variety of colour. Copies of these are in the Lycian Room of the British Museum.

Following the other angle of the rock, beyond the theatre and konak is an extensive building filled now by a large cluster of wild palm-trees. This seems to have been a public building of ancient times, and, except the theatre, the only building referable to the classic period. Further on towards the Andraki are a large conventional establishment, the old ruins of the ch. and the Greek monastery of St. Nicolas. A large array of wooden granaries surrounds this curious group of building. The old Christian church is well worth a visit; it has a low small modern ch. in the centre, affording by its size and construction a singular contrast. The traveller will do best to halt here, as the Greek priest has an extensive range of apartments, besides his own house, which he sometimes gives up to favoured guests; but the wayfarer will do well to make use of the Levinge beds.

Pursuing the same direction, and keeping the theatre cliffs on the rt., will be found the head of the Andraki river, or rather creek of the sea, for the water at its head, in a building like a large bath, is quite brackish. This bath consists of a square apartment, with 2 large arches and 6 niches; the remains of a large tomb or temple are near it. The river is narrow, but navigable. On the rt. bank are many sarcophagi of peculiar shapes, with tablets for inscription; but too much corroded to be legible. On a high and well-wooded prominence, to the l. of the river, are the remains of a temple, which form a pretty object in the scene and are visible from Myra, although near the coast. At the entrance to the river, on the same side, is an extensive Roman building, known by an inscription, which extends along the whole

of the front, to have been a granary. Large beds of sand are deposited at the entrance of the river, as at Xanthus and Patara.

*Cassabar*, 7 h. Following the mountain gorge of the Dembre-Chai, 5 h. brings the traveller to the head of the plain of Cassabar; the rocks at the outlet are crowned with Lycian tombs and square buildings. Many extensive remains may be explored in the upper part of this valley. The village of Cassabar, surrounded by trees and well-watered plantations, consists of a konak, a bazar, a large domed mosque with minaret, and solidly built houses. The Agha of Myra generally resides here.

The road to Antiphellus lies through magnificent mountain scenery, with infinite variety of view in all directions; the mountain plain of Arvalah has a sarcophagus and wall at the S. extremity. The descent of 7 m. upon Antiphellus is by a broad and good road. The island of Castellorizzo lies a mile or 2 out in the sea, and the sheltered position of its little town is well seen from this elevation.

*Antiphellus*, 2 h., a modern Greek *scala*, called Andiffello, and chiefly used as a port to the busy town of the adjacent island, with which there is a constant traffic. The little town is rapidly improving and much increased; warehouses are built, and the strangers' house at the end of a little tongue of land is exceedingly comfortable.

The theatre of the ancient Antiphellus is perfectly free from the rocks, and backed with fine masonry, but without corridors or passages. The proscenium has entirely disappeared. One large sarcophagus tomb, with arched lid, stands prominently, and, although without bas-reliefs, has a very important inscription; some other rock-tombs have bas-

reliefs retaining colour. At some distance from the scala, up the hill, is a large square building, with Doric pilasters and rosettes at the corner; the door quite perfect, of very remarkable form, with sloping jambs and heading like the so-called tomb of Theron at Agrigentum. Much of the building is massive rock left standing and faced with separate stones here and there. A wall seems to have originally enclosed it.

*Suaret*, 4½ h. A steep ascent to Suaret, where several rock-tombs, sarcophagi, and extensive walls mark the site of an ancient city, perhaps Phellus. Of this opinion is Sir C. Fellows, but Spratt (*Lycia*) and others take this to be the site of Pyrrha, mentioned by Pliny. Spratt considers the ruins at Tshukusli, N. of Antiphellus, to be those of Phellus. The mountain range of this part of the route is wonderfully bold and elevated, as may be seen on looking across to the heights of Cragus, on the other side of the Xanthus valley.

*Bareyanköi*, 6½ h. A small village at a great elevation above the sea. The road hence to Patara leaves Kalamaki below to the L. and passes

*Fornas*, a busy Turk village, about 6 m. from the coast.

*Patara*, 4 h., a very celebrated city and flourishing seaport in ancient times. Here was the great seat of Apollo, whose oracles were delivered in the winter. A large number of Greek tombs and remains of temples are found here; one large doorway 24 ft. high, with Corinthian ornaments within a portico in antis, lies across a marsh. A magnificent cluster of palm-trees fills one of the large buildings, that may have been a gymnasium or treasury. A large triple gate led into the city; it has brackets between the arches to support statues, and square niches or blank windows. A Greek inscription along

the corona mentions "Patara the metropolis of the Lycian nation."

The theatre is excavated in the N. side of a small hill, 265 ft. in diameter, with 34 rows of seats, and a very complete proscenium, with all the adjoining rooms. An inscription on the side of the E. wall of the proscenium shows that it was built by Qu. Velius Titianus, and dedicated by his daughter Velia Procla in the 4th consulate of Antoninus Pius (A.D. 145). The sand, drifting in heaps, threatens shortly to completely overwhelm this important structure.

The theatre had a diazoma and 2 arched vomitories dividing the rows of seats equally, and between the orchestra and lowest seat a broad band like a diazoma, and peculiar architecturally to this building. A small ruined temple stands on the side of the same hill, and close by but nearer the summit is a deep circular pit, with a flight of steps leading to the bottom, conjectured by Beaufort to be the seat of the oracle. The town walls and towers may be easily traced. In a wood E. of the city is a solitary rock-tomb, with Greek inscription, 3 ill-cut figures and 2 open hands on a side mullion. The grave seems to have been occupied by some early Christians, if we may judge by the similarity to known works of art by that sect in pagan times.

To Koonik, 3 h., along a level plain, part of which swamps compel the traveller to skirt.

*Xanthus.* The city of Xanthus, called also by its inhabitants Arna, was the capital of Lycia. In the reign of Cyrus the Great it was conquered by his general Harpagus. Herodotus relates that the inhabitants, having collected their wives, children, and property in the citadel, set fire to them, and then, sallying out upon the

invaders sword in hand, all perished except 90 families.

The ruins of Xanthus are on the W. bank of the river of the same name, 2 m. from Koonik: they are of a very early date. One of the most conspicuous monuments is a large square stele, about 16 ft. high, with white Parian marble slabs let into the upper part, and covered with a flat projecting top of 3 steps reversed. The brilliant white is visible from the sea, shining like a star against the deep blue sky. This monument is placed at the E. slope of the rocky heights that rise above the site of the ancient city. The rock supporting it is excavated into the usual Lycian tombs, mostly inscribed with the Lycian characters. Immediately below and E. of this is the root and base of the celebrated *Paiasa* tomb, now transported to the British Museum. In its original position it formed a beautiful and noble feature in the landscape, breaking the monotony of the scene as the eye wandered along the "Lycian dumeta," and contrasting beautifully with the view in the opposite direction, looking to the river and the calm sea with the sacred hill of Patara to the l. Behind the great rocky heights to the N. may be found the sarcophagus and fragments of the Chimera tomb, the lid of which is now in the British Museum. It lies overthrown among thick tangles of the prickly oak. The rocky cliffs on this side have also been excavated into Lycian tombs, many of them wonderfully perfect. Below the remains of the Paiasa tomb to the E. are traces of excellent polygonal masonry and a gateway with enormous pierstones; near this again stood the so-called Lion Tomb, now in the British Museum.

Polygonal walls of exquisite masonry occur very frequently on this side of the town. The main pathway leading up in the direction we

have traversed passes by a well-built wall, with a series of columns and pedestals flanking a flat field, which may have been the Sarpedonium. Above this, at the foot of the heights, S. side, is a handsome arch-topped sarcophagus tomb, with a Lycian inscription; a rough arch of very recent masonry is near it. On the top of the rocky heights themselves is a very curious range of buildings, evidently Christian and of a late epoch, but interesting from its arrangement and the stuccoes and colours employed upon it. The walls are chiefly composed of rubble and loose stones, and upon this a wonderfully hard stucco of marble, &c., seems to have been spread. The form of the early Christian church, with the round apse, is clearly traceable; another apartment behind this, with double apses, is remarkable, and many other chambers surround them again. The tribune is turned directly E.; at the opposite end is a large square court, with a well in the centre. The ambulatory or cloister was paved with small bits of red tile, set in a bed of white cement.

On the extreme side, again below and to the E. of the Sarpedonium, appears to have been a large Christian church, judging from the remains of a large building, with the apse or tribune directed due E. Descending to the level of the plain, and looking due W., are the remains of a city gateway, erected, as the Greek inscription on the E. side tells us, in the reign of Vespasian. The metopes were adorned with busts of Diana, and these have been transported to the British Museum. The road under this arch was entirely laid open as a voluntary work by the sailors of the government expedition to this country in 1844. The line of road has been traced leading directly towards the ancient theatre. Beside the Roman arch, to the E., are the remains of an earlier gateway, bearing traces of interesting Greek in-

scriptions, with a massive polygonal wall. Above the arch, immediately N., rises a cliff, with a square basement of rough bold stones, which formed the base of the Ionic monument now restored and arranged by Sir Charles Fellows in the British Museum. The various parts that had fallen from it on all sides were collected by his care and transported to England. This monument, from its lofty position over the plain, must have commanded the admiration of every approaching traveller.

The arch road leads to the theatre, placed exactly between the W. end of the great rocky heights and a square lower hill, which seems to have been the acropolis. The theatre has its back set into the acropolis rock, and faces N. Its proscenium has disappeared, but the seats remain very perfect, and some separate stone chairs also remain built into the wall at the back, which seems at a later period to have been raised for fortification. N. of where the proscenium was 2 monuments claim attention: one a large square Lycian monument, imitating wooden construction and solid, but mounted on a series of steps formed by stones of a very small comparative size—no inscription; the other a stele broken into 2, and covered closely on 4 sides with Lycian characters, one side of which includes a Greek quotation, commencing with a line from Simonides. The W. side of the theatre has been left imperfect. The curve of the seats was broken at the side to leave undisturbed 2 interesting tombs close upon them; the more northerly of the 2 is the famous Harpy Tomb, consisting of a large square base, 16 ft. high, of the stone of the country (like the Apennine limestone), which supported the Parian marble frieze representing the harpies carrying off the daughters of King Pandarus. These sculptures are now in the British Museum; but the massive lid, similar to that

of the great stele to the E. of the main heights, still remains supported by a mass of sticks and stones, preserving at least the original height of the monument. The entire mass has been turned on its base by the action of an earthquake, and when first found some of the sculptures had fallen down. The other monument is an arch-topped solid sarcophagus, supported on a large square pedestal composed only of 4 slabs of stone. Beyond these monuments W. is the brink of a cliff overhanging the river; and a beautiful view of dense vegetation may be seen from this spot, looking up the stream to the snowy heights of Taurus and the top of Pinara rock far up on the l. hand. The top of the Acropolis is flat fields, and the side towards the plain, S., is still supported by masonry of various epochs. From this wall were procured some of the finest early Lycian sculptures now in the British Museum, namely, the chariot frieze, sphinxes, and wild animals, many of which had been built with their faces into the wall. In the E. side of the Acropolis a Roman house and flues were discovered, with a rich mosaic, in various colours, of Leda and the swan. Some of the polygonal walls supporting this side are remarkably beautiful in construction. Across the river are remains of an old Turkish fort, and a little lower, on the same side, a rock-tomb may be seen sunk in the river. The fig and wild pomegranate are very abundant in the plain, and a magnificent oriental plane overhangs the river and shelters a rough wooden gallery for smoking erected near the lowly mosque. There are few houses in the village of Koonik itself; the best are near the Vespasian arch, among the ruins of the ancient city.

From Xanthus the road crosses the river at a ford 1½ m. below the ancient city; then passes through one of the most picturesque valleys of Asia Minor.

*Demelheer*, 15 m.

The road passes to Cousk, 8 m., where the governor of the district resides; his house and establishment composing the whole village.

*Dover*, about 16 m. from Demelheer. Hence the road gradually rises from the valley to the ancient city of

*Tlos*, 8 m. This place has been called in the maps Pinara; but the mistake is proved by inscriptions found here. The remains are very extensive, and consist chiefly of massive buildings, fit only for palaces. Their design seems to be Roman. The original city must have been destroyed in very early times, and the finely-wrought fragments of it are seen built into the strong walls of the city constructed on its ruins. The theatre of the ancient city was large, and very elaborately finished. The seats are of finely-wrought marble, with cornices supported by lions' paws. There are ruins of several large buildings with columns, which are probably of the date of the later town. A perfect honeycomb is formed in the sides of the Acropolis by the tombs excavated out of the rock in the form of temples. A large rock-tomb with a portico is ornamented with a bas-relief of Belleroophon on Pegasus.

Return to Dover.

The road winds through the range of the Cragus, and the country assumes a forest character.

*Macry*, 22 m., 7 h., the ancient Telmessus. A small port, chiefly inhabited by Greeks. The theatre is in tolerable preservation; it is very large, and of plain architecture. A number of caves, partly built and partly cut in the rock above the coast, appear to have been dungeons or guard-rooms to a fortified town. The tombs are the chief objects of interest, and are of

various kinds and dates. They are in most cases approached by steps, and the columns of the portico stand out 6 ft. in front of the cells. The interiors vary but little, and are about 9 by 12 ft. by 6 ft. in height, and in three are the benches on which the urns and coffins stood.

The route from Macry is first over plains, and then over a beautiful series of woody mountains, one of the most picturesque routes in Asia Minor.

*Dollomon*, 40 m.

Leaving Dollomon, we cross a very large, and then a small river, and ascend a high mountain, and look down upon a splendid lake or bay connected with the sea by a neck 12 m. in length.

*Kooger*, 25 m. N.W. Here, as well as at Dollomon, the governor's house or establishment forms the whole village; it is now half in ruins. The father of the present governor was a Dere Bey of great power and importance, and 10 ships of war under his command floated in the lake. Since the destruction of the Janissaries, the independent families of the Dere Beys have been gradually exterminated, and the power of this family is now extinguished. The country continues richly wooded.

*Hoola*, 40 m.; a village lying in the mountains.

*Moola*, 12 m.; a town of considerable size, and situated still higher in the mountains.

*Acrui-köi* (or stable village), 24 m.; a post village. The valley is varied by hill and dale, and has its mountains, rivers, and meadows.

*Esky-Hissar* (Stratonicæa), 8 m. The ancient city of Stratonicæa, one of the chief inland cities of Caria, extended

over a considerable space, and must have been formed of very large buildings. One immense cella of a temple stands in the centre of the town, built of the large stones used by the early Greeks. Its walls are covered with inscriptions. Besides this are the remains of 5 or 6 other temples, and a theatre on the side of the hill. They all appear to have been of white marble. Many parts of columns stand in their original positions, as well as 2 or 3 fine arches and doorways.

The road hence to Melassa is varied by many small hills, whence a steep descent leads to a plain, at the extremity of which stands

*Melassa* (Mylassa), 24 m. Every house, wall, or fence here is formed of the stones of the old town, of which some walls, a beautiful Corinthian arched gateway, and a single fluted column, still remain standing. The great temple of Zeus Carius is thought to have been on the Acropolis. In one house in the town a beautiful figure of a child, 18 in. long, with one arm over the breast, is built into a wall. Melassa is a place of considerable importance.

8 m. after leaving Melassa, near the village of *Tably*, are ruins supposed to be those of Labranda. The only conspicuous building is a beautiful Corinthian temple, standing in a recess in the hills. There are 12 fluted columns, and 4 not fluted, but apparently prepared for this ornamental finish. Other columns, evidently belonging to the same temple, and lying on the ground, are reeded. It appears probable that the temple was not completed. On a small hill to the N.W. are foundations of other buildings.

Half an hour farther is the picturesque village of *Kizzlejüt*.

*Baffy*, 24 m. from Melassa, a small

village among richly wooded hills. A series of woody hills extend along the side of a lake to Pallattia. The lake is connected with the Meander by a river 2 m. long, celebrated for fish.

*Pallattia*, 20 m., identified by some with the ancient Miletus, but by others with Myus, a very inferior city. Forbiger, who is of the latter opinion, thinks that the remains of Miletus are buried in the lake formed by the R. Menderch, at the foot of M. Latmus. Miletus stood upon the S. headland of the bay (Sinus Latmicus) opposite the mouth of the Meander. The situation of Pallattia is unhealthy, and the village consists of but a few huts. The remains consist of an enormous theatre, the traces of an aqueduct, and some walls. There are also the ruins of a Christian church, formed out of a Greek temple.

*Sansoon*, 1 day, is a Greek village, prettily situated upon the rocky slopes of the mountain. Within a mile of Sansoon, towards the sea, are the ruins of Priene on a bold and precipitous rock; they consist of walls, covering an extensive slope of the hill, out of which, as if built by art, spring perpendicularly the rocks on which the Acropolis was built. Priene was originally on the sea-shore and had two harbours; but the change in the coast by the alluvial deposits of the Meander left it some distance inland.

From Sansoon the road lies up a very steep tract; from the summit of this range, of which Trogylgium forms the termination, the view extends on one side to the mountains forming the Dorian gulf; and on the other to those of Chios and Smyrna. The road descends to

*Chauly* (probably Neapolis), 15 m.

*Scala Nuova*, 1 day.

|                                                                                                                                                                                          |   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| <i>Ephesus</i> , 3 h.<br><i>Aidin</i> , or <i>Ghienzel</i><br><i>Hissar</i> (Tralles), 12 h.,<br>50 m.<br><i>Gheyra</i> , 14½ h.<br><i>Laodicea</i> , 13 h.<br><i>Hierapolis</i> , 13 h. | } |
| See Rte. 30.                                                                                                                                                                             |   |

*Ainch Ghienz*, 50 m. The soil of the valley is poor; but crops of barley are obtained by irrigation.

*Philadelphia*, 16 m.—See Rte. 30.

*Sardis*, 9 h., 36 m.—See Rte. 30. The road continues along the valley to

*Cassaba*, 28 m., on the direct caravan route from the interior of the country to Smyrna. From Cassaba to Smyrna is a ride of 48 m. through a beautiful and picturesque country, which brings the traveller to

*Smyrna*.—See Rte. 28.

## ROUTE 51.

### BROUSA TO SMYRNA, BY SULEIMANLI AND SARDIS.

|                           | Days. | Hrs. |
|---------------------------|-------|------|
| Hassan Aga . . . . .      | 1     | 6    |
| Kirmasli . . . . .        | 1     | 6    |
| Kesterlek . . . . .       | 1     | 4    |
| Adranos . . . . .         | 1     | 9    |
| Haidar . . . . .          | 1     | 8    |
| Harmanjik . . . . .       | 1     | 8    |
| Eshen köl . . . . .       | 0     | 8    |
| Taushanli, from Harmanjik | 0     | 8    |
| Azani . . . . .           | 1     | 10   |
| Ghiediz . . . . .         | 0     | 8    |
|                           | N 3   |      |

|                      | Days. | Hrs. |
|----------------------|-------|------|
| Ushak . . . . .      | 0     | 10   |
| Ahad köi . . . . .   | 0     | 6    |
| Sejikler . . . . .   | 0     | 5    |
| Kobek . . . . .      | 0     | 8    |
| Suleimanli . . . . . | 0     | 2    |
| Takmak . . . . .     | 1     | 6    |
| Kulah . . . . .      | 0     | 8    |
| Adala . . . . .      | 0     | 8    |
| Sardis . . . . .     | 0     | 12   |
| Smyrna . . . . .     | 1     | 12   |

[The following route was performed by Mr. W. J. Hamilton, in the year 1836. As it includes a part of Asia Minor hitherto not visited, it has been thought advisable to give the route as extracted from his journal.]

*Hassan Aga*, the first day's journey, is a village due W. of Brousa, affording no accommodation for travellers.

The route now follows a course W. by S., and soon comes down upon the lake of Apollonia, and continues on its S. shore.

*Kirmasi*, 1 day. 1 h. hence are the ruins of a large town at Hammamli. There are some remains of solid walls, and the ground is covered with fragments of pottery and tiles.

*Kesterlik*, a small village 4 h. farther up the Rhhyndacus. Here are the remains of a castle perched upon a hill, commanding the pass of the river, probably Byzantine, and one of those said to have been erected in the middle ages, to defend the passes of Olympus against the Turks. A long and tedious march over high hills and through fine woods brings the traveller to

*Adranos*.—Here are the remains of an ancient town, without doubt those of Hadriani, situated at the foot of a limestone hill, on the l. bank of the river. Part of a large square building, 58 paces by 65, remains standing. It is built of huge massive stones,

put together without cement; the wall remaining is about 30 or 40 ft. high, and within are some remains of smaller walls: it may have been a gymnasium. Without, heaps of stones, with beautiful Ionic and Doric sculpture, mark the site of 2 temples; there are besides numerous columns built into the walls of the adjoining fields, together with traces of ancient walls in other directions. Close to the Rhhyndacus are the remains of a Byzantine castle. There are many Greek inscriptions in the adjoining village of Beyjik, 2 m. off, but none of them contain the name of the town.

The route now lies on the l. bank of the Rhhyndacus till we reach the village of Ahaj-hissar, where we cross it in the midst of beautiful rocky scenery, at a narrow gorge, where is another Byzantine castle.

*Haidar*, a wretched village; but the inhabitants received Mr. Hamilton most hospitably, as strangers sent by Providence, whom it was their duty to assist. Leaving Haidar, the road again rejoins the Rhhyndacus, and, after following its course for some distance, strikes off into a valley to the rt. and reaches

*Harmanjik*, where fresh horses are to be had.

*Eshen köi*, a village on the top of a ridge of hills. The cottages, or huts, are all built of logs, and roofed with split deal.

The traveller now passes through a fine forest with beautiful scenery. The road lies chiefly S.E. and E.; in about  $3\frac{1}{2}$  h. he arrives at some sepulchral chambers cut in the rocks l. of the road. They appear to be Phrygian in character, but one only remains tolerably perfect. It was probably the Necropolis of some ancient town, but no ruins are to be

heard of in the vicinity. The road crosses the Rhindacus at

*Toushanti*, which is 8 h. distant from Harmanjik. The road recrosses the Rhindacus, and continues over some high hills, and descends into the plain of Azani, or *Azani*, passing through Oranjik.

*Azani*, 10 h. Its ruins are described in Rte. 49.

*Ghiediz*, 8 h. On this day's journey the traveller crosses the Rhindacus several times up to the sources, following one of the longer branches of the river. *Ghiediz* was the ancient Kadus, or Kados; its situation is extraordinary; the stream which flows through it is a tributary of the Hermus. Instead of flowing down the valley by the lowest level, it works its way through a narrow chasm 200 ft. deep, and not 10 wide at the bottom, which appears to have been rent by an earthquake through the basaltic rock.

*Ushak*, called 8 h., but in reality 10. The ride hither is beautiful, over a mountainous and untravelled district; trap and basaltic rocks burst up in various directions, and contain some fine varieties of obsidian. Ushak is famous for its manufacture of Turkey carpets, which are sent to Smyrna. It is the place where all the best and largest are made. The process of making them is very rude and simple, worked in the open air, and in the coarsest offrames. There are several inscriptions at Ushak, in the walls of the mosque, and other traces of antiquity. They are said to be brought from *Ahad kōi*.

*Ahad kōi*, 6 h. On the summit of a hill here are the remains of a theatre, with half the scena and proscenium standing, built of very large blocks of stone; all the seats of the cavea are gone, but the hollow remains. Another theatre, and the foundation

and ground-plan of a small temple, together with the walls of the Acropolis, may also be traced.  $\frac{1}{2}$  m. from the village are the site and foundations of another temple, while fragments of sculpture are lying about in all directions. It is probable that these are the remains of Trajanopolis.

*Ssjikler*, 5 h. From an inscription lying in front of the mosque, it appears that this place is on the site of Schaste. A number of marbles lie scattered over the village and burying-ground.

*Kobek*, or *Gobek*, 8 h., nearly E. over a continued plain, intersected by ravines and valleys, sometimes excavated to such a depth as to make a person travelling in them fancy that he is in a mountainous country.

*Suleimanli*, 2 h. The situation of these interesting ruins is striking, the Acropolis being formed by the junction of 2 of the ravines just described. Outside the gate are the remains of an aqueduct crossing the undulating grounds, and it may be traced for some way along the hills on the route to Takmak and Kulah.

There are 2 roads from Suleimanli to Takmak; the one passes to the S. of, and the other through, a mass of black volcanic hills, and is very dreary.

*Takmak*, 6 h., the residence of an Agha.

The road now proceeds to a wretched village called *Aktash*, and then across a fine rich country to

*Kulah*, 8 h. (See Rte. 43.) A mile from the town we come suddenly in sight of its black conical volcano, from the summit of which is a splendid view; several other volcanic cones are in sight, of much older date. The traveller is now fairly in the Kakaumene. The country bears a strong resemblance to central France.

The road lies over a great deal of volcanic country.

*Adala*, 8 h. Here we cross the Hermus. A stream of black lava flows behind the town out of the same narrow gorge through which the Hermus also flows. Water and time have conquered the lava, and in the narrow gorge the stream of the river has almost obliterated all traces of it.

The traveller is now in the plain of the Hermus, and in quite a new climate; vegetation is a month in advance of the places he has left. The road proceeds by the Gygean lake and the tomb of Alyattes. The journey the whole day is through the rich plain of the Hermus, scattered with the black tents of the Turcomans.

*Sardis*, 12 h. See Rte. 30.

The road lies along the foot of Mount Tmolus, with the Kiziljah Musa Tagh of the Turks on the l., and Hermus on the rt.; it passes through Casaba to Smyrna.

For 6 m. the road lies across the plain through green meadows and groves of trees, and, crossing a rapid torrent flowing N., it then leads along the base of Mount Olympus, among rocks and hills covered with groves of box and myrtle. The views, looking back upon the plain and city of Brousa, are grand and beautiful.

*Ak-su*, White Water, 5 h.; a village situated in a well-cultivated and well-peopled plain. The road now passes through a very woody country, with the range of Olympus to the rt.

*Kourounou*, a day's journey from Ak-su.

*Bontdouk*, 12 h.; a town abounding in remains of antiquity, but without any inscriptions. The road now leads through beautiful plains, bordered with small woods.

*Mountatal*, 12 h. A league short of this place, rt. of the direct road, is Eski Shehr.

*Karagamous*, 7 h. The route is over one of the finest plains in Asia, but uncultivated, without trees, dry, and interspersed with small hills. From the ancient marbles in the ch-yards, it is evident that Karagamous is built on the site of an ancient city. The road continues over the same plain, bounded by mountains covered with pines and oaks, which, though never cut, are yet hardly higher than underwood, owing to the poverty and sterility of the soil.

## ROUTE 52.

### BROUSA TO ANGORA.

|                      | Hours.          |
|----------------------|-----------------|
| Ak-su . . . . .      | 5               |
| Kourounou . . . . .  | a day's journey |
| Bontdouk . . . . .   | 12              |
| Mountatal . . . . .  | 12              |
| Karagamous . . . . . | 7               |
| Kahe . . . . .       | 10              |
| Beibazar . . . . .   | 13½             |
| Sousons . . . . .    | 16              |
| Angora . . . . .     | 4               |

*Kahe*, 10 h. Between Kahe and Beibazar the traveller crosses the river Aiala by a deep ford. Tournefort says, "its waters overflow the land when one pleases, but it is to raise excellent good rice." This river runs into the Black Sea. The country is fine, well cultivated, and hilly.

*Beibazar*, 13½ h.; a small city built on 3 low hills, in a close valley. The houses are of 2 stories, neatly roofed with planks, and covering the declivities of the hills. The river Beibazar runs into the Aiala. It is here that the excellent pears sold at Constantinople as Angora pears are raised. The road passes by *Aias*, a pretty town situated in a valley, surrounded by gardens. There are a great many old marbles here. The road continues over beautiful plains to

*Sousons*, 16 h.—the road now lies over a flat country.

*Angora*, 4 h. The ancient *Ancyra*, pronounced *Engouri*—is situated on several small hills, encircled to the N. and E. by a range of mountains. The castle is on the summit of a high rock perpendicular on 3 sides, and sloping towards the S. It is in a dilapidated condition, and incapable also of defence, from being commanded by an adjoining mountain; the city walls are also in a mouldering state; the houses are built of brick and wood, in general 2 stories high, with pent roofs and verandahs. The pop. does not exceed 20,000, of whom one-third are Armenians, who have all the trade in their hands. They import cloth and colonial produce from Smyrna, and give in exchange the fine camelot of different colours, made of the hair of the goat peculiar to this province, which in fineness resembles silk. Angora is also famous for its fruits.

A lofty range of mountains, seen at a distance to the N.W. (one of the different chains which was called Olympus), formed the ancient boundary between Galatia and Bithynia.

The modern walls and gates of Angora are chiefly constructed of ancient marbles. The Smyrna gate appears to be composed of the frag-

ments of a portico or temple; the arch rests on 2 blocks of marble, 8 ft. high, apparently part of an architrave. The shapeless ruins of an edifice, said to be the amphitheatre, are scattered over a rising ground. The fragment of the wall which remains is 30 ft. high, but parts of the building are daily removed by the natives to build their houses. The area is converted into a Turkish burial-ground. The most curious relic of antiquity is to be found on a small hill near the mosque of *Hadjি Birum*. It consists of a vestibule in *antia*, a large oblong hall, and a small apartment behind it, and has been the cella of a temple dedicated to Augustus and Rome. At. and l. of the wall of the vestibule is an inscription, recording the events of the life of Augustus Caesar, part of which has been intentionally effaced. The gate leading into the saloon from the vestibule is a masterly piece of workmanship, astonishingly well preserved. The saloon is 29 paces long and 12 broad. The roof has fallen, but the walls still exhibit the remains of a beautiful cornice; they are still about 15 ft. high, and 3 ft. 3 in. thick. On each side are 3 windows, with semicircular tops, with a grate of marble before them. The windows have been perforated at a much subsequent period, when the building was converted into a ch. The inscription on the end of the l. wall of the vestibule shows that it was dedicated to Augustus and Rome. Considerable remains of a long inscription outside the wall of the cella were discovered and copied by Mr. W. J. Hamilton: it is a Greek translation of the Latin inscription on the wall of the vestibule.

The castle is modern, but some of the towers are ancient. On the top of the rock are 2 marble lions, one as large as life, and the other colossal. An adjoining mosque abounds with columns and fine bas-reliefs.

Towards the N.W. corner of the city is a marble column, still standing, supposed to have been erected in honour of the emperor Julian, when he passed through Ancyra to Parthia. There is an inscription to his honour on the castle walls. Near the Smyrna gate is an eminence covered with fragments of antiquity, the supposed site of a temple. In the plain is an Armenian monastery; the burying-ground attached to it, as well as the Jews' cemetery, are full of fragments of antiquity.

The river Sakaria is the boundary of Great Phrygia and Galatia, so called from a colony of Gauls, who, being driven from the coast of the Euxine, in consequence of a dispute with Attalus I., king of Pergamus, retired towards the banks of the Halys. They sided with Antiochus the Great against the Romans, and were defeated by Manlius in the defiles of Olympus. He subsequently advanced into their country, and laid siege to Ancyra. It was afterwards called Sebaste, in honour of Augustus, who made it the capital of Galatia, when that country was reduced to a Roman province. When the emperor Julian passed into the East, the priests of Ancyra met him with their idols. Here it is supposed St. Paul preached to the Galatians, and when Christianity had spread itself over the world Ancyra became an Apostolic See. In the reign of Heraclius the city was taken by the generals of Chosroes Parviz, and afterwards by Haroun-al-Raschid. In 1102 it was taken by the Count of Toulouse, but recovered by Sultan Amurath, A.D. 1359.

Angora is 4 days' journey from the Black Sea, the shortest way. The caravan is 20 days from Angora to Smyrna, Kutsya being half way, and 10 days from Angora to Brousa.

### ROUTE 53.

#### TREBIZOND TO TRIPOLIS AND KERASUNT.

4 days.

Mr. Hamilton, in his interesting work on Asia Minor (vol. i. 244), gives an account of his journey along the coast to Tripolis. In order to obviate the difficulties arising from the ignorance of the natives, he engaged a tatar, or chavass, at Trebizond. The following is an abstract of his journey:—

- After leaving the town, the road descends to the sea-shore, a little short of the ruined ch. of Santa Sophia. 3 m. from Trebisond a small stream is crossed, and the low hills are ascended by a road overhanging the sea. In 2 h. the river Gera is crossed by a high bridge near a small village of the same name: the country on all sides is highly cultivated. The Calanoma Dere Si is crossed by another high stone bridge of 2 arches. Beyond this, after proceeding along the beach for  $\frac{1}{2}$  m., is Platana, situated in a delightful valley, a small town, said to contain 140 Greek and about 20 Turkish houses. Its position is near the centre of an open bay, which forms the winter anchorage of Trebisond. Mr. Hamilton here secured a konak in the café on the beach. The old Greek ch. of St. Michael, in the early Byzantine style, with some curious paintings on the altar-screen, is well worth a visit. Platana is supposed to stand

near the site of the Ihermonassa of Strabo and Arrian.

2. Leaving Platana, the road or path proceeds along the coast, a bank of myrtles generally intervening between the road and the sea. In about an hour the low promontory of Zeitoun Bouroun is passed, beyond which the scenery increases in beauty, and several bold and rocky promontories run into the sea between the road and Cape Yoros. After passing round a point of imperfectly columnar basalt, the ruined fort of *Akjah Kaleh*, placed on a rocky promontory, is reached. It is half-way between Platana and Cape Yoros, and is supposed to occupy the site of ancient Cordyle. It has a small open roadstead. The attempt of the Russians to seize this fort some years since is said to have caused them considerable loss. The peasants along this coast always carry arms, precisely as they did in the time of Xenophon. Proceeding along the shore, and passing Mersin, a single house upon the beach, we approach Cape Yoros, described by Mr. Hamilton as a mass of amygdaloid trap.  $4\frac{1}{2}$  h. from Platana, Inji Liman, a little bay E. of the cape, and the point called Kutchuk Mersin are passed. The hill, which forms the western extremity of the bay of Trebizon, presents a fine specimen of fan-shaped columnar basalt. Leaving Cape Yoros, the route lies S.W., crossing the Iskefsh Dereh Sü, flowing from a deep valley, containing many pointed hills, covered with wood. Passing the ruined castle of *Gellita Kaleh*, built on the brink of a ravine covered with rhododendrons and azaleas, we descend into another plain, watered by a large river, formed by the junction of 2 streams from different valleys, and making a bend to the E. before entering the sea—a peculiarity observed in many other rivers along these shores, and attributed by Mr. Hamilton to the prevalence of N.W.

winds, which throw up a bar or sandbank along the beach, and turn the stream towards the E. We now cross a ridge of hills, pass the Kerasson Dereh Sü, which marks the site of the Cerasus of Xenophon, and proceed by the village of Fol and the deserted factory of Kerteh Khana to *Buguk Liman*, a large straggling house with a bazar attached to it, which forms the resting-place for the second night. It is 9 h. from Platana.

3. Leaving this place, we cross the Aksa Dereh Sü by a covered wooden bridge like those of Switzerland, and soon pass Cape Kalchjik and its ruined castle. The road beyond this, though passing through the most beautiful scenery, is carried along a narrow wall on the side of a hill sloping rapidly to the sea, several hundred feet below, and which the vegetation that grows over it makes it dangerous to pass without dismounting. After passing Cape Kerelei and the ruined castle of Kereli Kaléh, which marks the site of the ancient Coralla, we cross the Alüjenesin Dereh Sü, flowing through a highly-cultivated plain. Beyond, we descend to the sea-shore, and cross the Chaousli Dereh Sü, beyond which is the village of *Elehen*, situated in a fertile plain, and supposed to mark the site of ancient Philoclea. Beyond this village we cross the Kara Bouroun Chai, a large river issuing from a wooded valley, and soon obtain a fine view of the bold headland of *Kara Bouroun*. Soon after this we pass the ruins of Goolak Kaleh, on an insulated rock near the beach, and cross 2 considerable streams, the Baba Dereh Sü and the Bazar Chai, surrounded by rice-fields. We now enter the plain formed by the detritus brought down by the deep and rapid river *Tireboli Sü*, which is crossed by a ferry-boat. The town of *Tireboli* is embosomed in wooded hills overhanging the sea. Mr. Hamilton rested here for the third night, and

took up his quarters in the Konak of the governor, for which he had to pay his followers a handsome bakshish. Tireboli contains a ruined castle, with some rudely carved stones over the gateway, and the remains of a small Byzantine church. It also contains a bath, 4 mosques, and a Greek church. It doubtless occupies the site of ancient Tripolis, which Tournefort erroneously placed at Kerasunt. The modern town stands on 3 rocky headlands with 3 intervening bays, and from which the ancient city probably derived its name. About 10 m. distant is a remarkable rock on a lofty hill, called Petra Kalch, or the Rock Castle, the apartments of which are all said to be cut out of the solid rock. 2½ m. from Tireboli are some remains of ancient silver-mines, supposed by Mr. Hamilton to be the Argyria of the ancients. The ore occurs in a white felspathic rock in a state of decomposition. The mines have been neglected for many years, but they are said to be rich in silver.

4. The governor having informed Mr. Hamilton that the road to Kerasunt was impracticable for baggage-horses, and recommended him to go by sea (which, with a favourable wind, is an affair of only 3 or 4 h.), he adopted his advice and gave up his intention of proceeding by land. The boat in which he performed the voyage was flat-bottomed. Before rounding Cape Zefreh, they passed a small harbour to the E. of the point called Kaik Liman, which probably marks the site of Zephyrium. From Cape Zefreh they stretched across the bay to Kerasunt, bearing W. & S. About 2 m. farther they passed outside a rocky islet, which Mr. Hamilton supposes to be the Philyreis Insula of the Argonauts, and beyond it they landed on an island called Kerasunt Ada, the Insula Arctias of Apollonius Rhodius, celebrated for the temple of Mars, erected by two Amazonian queens. It is between 3 and 4 m. from Kerasunt. See Rte. 54.

#### ROUTE 54.

##### CONSTANTINOPLE TO TREBIZOND BY SEA—SINOPE—SAMSOON.

*Steamers* (Turkish, Austrian, and English) touch at the chief towns on the coast, reaching Samsoon on the 2nd and Trebizond on the morning of the 3rd day. See Rte. 35. The scenery of the coast of Asia Minor is very beautiful.

*Erekli* (Heraclea). Near this are Coal-mines, worked under the superintendence of 2 English engineers—Messrs. Barkley—yielding at present about 50,000 tons annually. The coal is brought to the shore by a tramway, and conveyed to Constantinople and elsewhere. The coal-field extends from 8 m. N. of Erekli for 75 or 80 m. along the shore of the Black Sea; beyond Amassareh, inland, it has been traced 20 m. It belongs to the true carboniferous formation, and, like the coal-fields of England, overlies the mountain limestone. The coal-seams vary in inclination, the average being at an angle of about 30° with the horizon. They crop out over the entire field, on the sides of the mountain-ridges, 1500 to 2000 ft. high, and are much broken by faults. No evidence of volcanic action has been discovered.

*Treboli*, a very pretty little town, at the mouth of a chine or gorge, backed by high land.

*Sinope* (Sinoub), an ancient town, 8000 Inhab., on a bay or roadstead

formed by a hammer-shaped promontory, the safest anchorage between the Bosphorus and Batoom. Within it a small Turkish squadron was destroyed by a Russian fleet of overwhelming force, and the crews, amounting to 3000 men, slaughtered and sunk, after a brave resistance, 30th Nov. 1853.

Of the ancient Greek city, the birthplace of Diogenes, and capital of Mithridates, nothing remains but a vast number of fragments—friezes, hundreds of Corinthian columns, capitals, sculptures, inscriptions (chiefly of the time of the Autouines), and even statues, built up into the walls of its picturesque Byzantine fortifications—and its Castle, which stands on the neck of the isthmus, surrounded by 3 walls and a ditch. The Turkish quarter stands within the walls. Here is an ancient *Bath*. The French erected some fortifications on the isthmus in 1808, under Sebastiani, but they had fallen into decay in 1853.

The Turks have a small Dockyard here, where ships of war are built from the timber of the neighbouring mountains.

Beyond Sinope the hills are covered with forests of noble trees of vast extent. The river *Halyss* (Kizil Irmak) enters the sea, having formed a delta of low land at its mouth. On its bank stands the small town of Bafra.

*Samsoon*, a flourishing trading port, the most important after Trebizond, and the point of departure for Tokat, Diarbekir, &c. (Rte. 35.) A British Vice-Consul resides here. About  $\frac{1}{2}$  m. N.N.W. of Samsoon are remains of the port and mole of ancient Amisus (Eski-Samsoon). Many fragments of wall crown the hill, once the site of the Acropolis.

*Charshambah* is situated on the Iris, about 3 h. from the mouth.

Between Charshambah and Unyeh the road by land crosses the Thermodon, and the splendid plain of that river, which for richness, fertility, and (for a flat country) beauty, equals anything that can be seen.

*Vugch*. 4 m. inland there is a curious castle on the summit of a perpendicular rock. On the S. face of the rock, about 50 ft. from the bottom, is a very remarkable cave or entrance, cut in the solid rock, so as to represent the façade of a Greek temple, with its pediment and architrave.

The rude inhabitants of the mountains of this neighbourhood employ themselves in extracting the iron ore, for which the Chalybes, who formerly inhabited this coast, were so famous. There are no mines here, and the ore is found in small irregular nodules imbedded in yellow clay, which forms the surface of all the neighbouring hills. It never occurs deeper than a foot or two below the surface. The metal is extracted in a common blacksmith's forge, and worked by a single family, whose hut is close by; and when they have exhausted the ore in their immediate neighbourhood, they move their hut and forge to some more productive spot. The ore does not yield above 10 per cent. of metal; but it is the only place in the peninsula of Asia Minor where iron is known to exist.

*Fatsah*, ancient Phadisana, and now the seaport or Scala of Niksar. 2 m. E. of Fatsah is the Ponleman river, and near it are the ruins of a city, the site of the ancient Polemonium.

*Ordu* is called, by Cramer, Cotoyra. From Fatsah to Ordu the road lies inland, and is almost impassable. By water we pass Cape Jasonium, where there are only the remains of a Greek ch. Between Cape Jason-

nium and Ordu we pass the island of the Cilicians, as it is called by Arrian.

Between Ordu and Kerasunt the road crosses the rivers Pharmatenus and Melanthius.

*Kerasunt*, ancient Pharnacia, a pretty town. Here are very considerable remains of the old Hellenic walls, on which Genoese or Turkish walls have been built. Following the same line across the promontory, the island of Artias is passed between Tireboli and Kerasunt; but it contains no remains of the Amazonian queens. The road by land to Tireboli is almost impassable.

The journey by sea between Kerasunt and Tripolis is described in Rte. 53.

*Tireboli*, Tripolis, at the foot of high wooded hills, is 3 m. W. of the great river which descends from Gumish Khaneh and Zighana. At the mouth of the river are silver and copper mines, which were rich and extensively worked till the water got in many years ago. These mines are probably the Argyria of the ancients. The road between Tireboli and Trebizond is one continued garden of azaleas, rhododendrons, myrtles, deep wooded valleys, and high wooded hills, intersected with numerous streams.

For the land journey from Tripolis to Trebizond, see Rte. 53.

*Trebizond* is described in Rte. 37.

### ROUTE 55.

#### SINOPE TO AMASIA, BY NIKSAR, GUMENEK, AND TOKAT.

Days. H. Mil.

|                                                                    |   |   |    |  |
|--------------------------------------------------------------------|---|---|----|--|
| The junction of the Iris<br>and Lycus in the plain<br>of Phanarea. |   |   |    |  |
| Niksar . . . . .                                                   | 0 | 0 | 25 |  |
| Gumenek . . . . .                                                  | 1 | 0 | 23 |  |
| Tokat . . . . .                                                    | 0 | 0 | 4  |  |
| Turkal . . . . .                                                   | 0 | 8 | 24 |  |
| Zilleh . . . . .                                                   | 0 | 4 | 12 |  |
| Amasia . . . . .                                                   | 0 | 8 | 24 |  |

The Phanarea is a beautiful plain, perfectly flat, and bounded on all sides by steep rocky hills. It extends from E. to W., and is 14 m. long and 5 wide. About the middle of the plain, at the northern side, at the foot of a range of volcanic hills, the Iris, flowing from the W. by S., and the Lycus from the E., or E. by S., unite their waters, and flow through a deep narrow gorge, which extends for several miles till the river emerges in the great plain, which is also watered by the Thermodon. There can be no doubt that the plain of Phanarea was once a great lake before the waters found a passage through this narrow gorge. The plain in which Niksar is situated, also watered by the Lycus, is of the same character, but separated from the Phanarea by a ridge of lofty hills.

*Niksar*. 25 m. See Rte. 33.

*Gumenek*, 1 day.

*Tokat*, 4 m.      } Rte. 33.  
*Turkal*, 8 h.

From Turkal to Amasia by the direct road is 8 h.; but a détour may be made by Zilleh, the ancient Zeila, thus dividing the journey into 2 days. At Zilleh the small flat conical hill in the centre of the town is evidently the mound or road, of which another portion is still seen at Thyana, which

was made by Semiramus, and is mentioned by Strabo. Unfortunately an ugly fortress of the middle ages has usurped the place of its beautiful temple. Scarcely any remains of antiquity are to be found here. This was the field of Julius Caesar's battle with Pharnaces, of which he wrote "Veni, vidi, vici."

*Amasia*, 8 h., by the direct road.  
Rte. 33.

*Chorum*, 10 m. W., is rather a large town of bigoted Mussulmans, with scarcely a Greek or Armenian in the place. Chorum is situated in an extensive plain, through which flows a small stream, which falls into the Ialys: it is on the E. side of the hills which separated Pontus from Galatia. On a low rising hill S.E. of the town are the remains of an ugly square castle built by Sultan Murad, by whom the natives say the town was founded. In the walls of the town and castle are some fragments of columns and inscriptions, brought, as they say, from Kara-hissar, half way to Yuzgat.

The position of the ruined town of *Kara-hissar* is striking: here in the midst of an undulating plain, surrounded by low broken hills, rises a steep and lofty mass of black rock. Its almost perpendicular sides lead from a narrow base to a pointed and inaccessible summit; the height is 300 or 400 ft. above the plain. The ruins at the base indicate the existence of an ancient town, but all the remains appear to be Turkish. In a neighbouring Turcoman village is a most curious and interesting monument of great antiquity. It consists of the remains of a gateway either of a town or a temple, with 40 ft. of wall on either side. The 2 blocks of stone which form the gateway are of gigantic proportions, 10 or 12 ft. high. On the outside of each is sculptured a huge monstrous figure, too grotesque to be human, and too human to be anything else. It has a human head of Egyptian character, the body very shapeless, between the form of a bird and that of the pedestal of a Hermes, to which are appended lions' claws. On each side the wall advances about 15 ft. On the lower course of stones in the wall is a rude bas-relief representing a procession, a sacrifice, and beasts driven to the altar. It much resembles those on Egyptian monuments. There are remains also of a

#### ROUTE 56.

##### AMASIA TO ANGORA AND AFYUN KARA-HISSAR.

|                                                  | Days. | H. | Mil. |
|--------------------------------------------------|-------|----|------|
| Hadji köi . . . . .                              | 0     | 12 | 36   |
| Chorum . . . . .                                 | 0     | 6  | 18   |
| Yuzgat . . . . .                                 | 0     | 16 | 48   |
| Sungurlu . . . . .                               | 0     | 16 | 0    |
| Kalahjik . . . . .                               | 0     | 18 | 0    |
| Angora . . . . .                                 | 0     | 12 | 0    |
| Baluk-kouyoumji . . . . .                        | 1     | 6  | 0    |
| Banks of the Sangarius,<br>from Angora . . . . . | 0     | 15 | 0    |
| Mulk, from Baluhuyumi . . . . .                  | 0     | 12 | 0    |
| Sevri-hissar . . . . .                           | 0     | 8  | 0    |
| Alekiam . . . . .                                | 0     | 6  | 0    |
| Hamza Hadji . . . . .                            | 0     | 6  | 15   |
| Ruins of Amorium . . . . .                       | 0     | 1  | 0    |
| Beyat . . . . .                                  | 0     | 6½ | 0    |
| Eaki Kara-hissar . . . . .                       | 0     | 5  | 0    |
| Afyun Kara-hissar . . . . .                      | 0     | 4  | 0    |

*Hadji köi*, a large village of 300 houses, 30 m. W. from Amasia. Here the roads to Yuzgat and Amasia branch off.

second course, but of this only one stone is in its place.

*Yuzgat*, 10 h. See Rte. 39. Hence an excursion may be made to Nefçiköi, 6 h.W., and to Boghaz-köi, 16 m. N.W. of Yuzgat. At both of these places are ruins: those at Boghaz-köi appear to be those of Tavium.

*Boghaz-köi* is situated near the mouth of a defile, at the foot of some steep mountains. Between this village and the gorge on the slope of the hill are the remains of an ancient town. The principal of these ruins is a perfect ground-plan of a magnificent and gigantic temple. The lower course of stones, from 3 to 6 ft. high of the whole building, remain perfect; so that the cella, the pro-naos, adytum, the passages on each side, 2 small apartments, and 2 enclosures, &c., can be made out. The length of the outside, without the enclosures, is 219 ft., the width 140; the cella is 87 by 65. This must, undoubtedly, have been the temple of Jupiter, mentioned by Strabo.

*Sunguriú*, 16 h. from Yuzgat. At 6 h. N. from Sunguriú are some mines of rock-salt, which are now worked.

*Kalahjik*, 18 h., situated 2 m. W. of the Halyz, which is crossed by a bridge of most slender construction, consisting of a single row of planks, laid across 3 long beams, the planks loose and separate. The bridge is 8 ft. wide, without a parapet, and 30 ft. above the river. The town of Kalahjik is built round a steep and high acropolis, and is quite a situation to have been chosen by the ancients.

In proceeding to Angora, the traveller may make a détour by Aleykash, a small village 3 h. off the road to the N. Here are to be found many remains of columns and tombs, a bas-relief representing a soldier bearing a standard, and some interest-

ing inscriptions; one containing the word *zeym*, conjectured to be the name of a town of Galatia, mentioned by Pliny, but otherwise unknown. This village may perhaps be the site of Come, the town probably of the Comenses mentioned by Pliny as a people of Galatia. Behind the village rises a rocky hill, which may have formed the acropolis. Thence to Angora is 12 h.; the same distance as from Kalahjik to Angora.

*Angora*, 12 h. See Rte. 52.

*Baluk-kouyoumji*, 1 day's journey from Angora, a small place at the foot of the high trachytic plateau which rises from under the chalky limestone, the chief formation of this part of Asia Minor. A few miles S. of the village is a curious old fort on the summit of a lofty hill. It consists of a nearly circular wall, of very large and small blocks of stones, rudely put together, and about 10 ft. high. Inside, the whole space is divided into a labyrinth of small chambers. It is probably a fortress of the Gallo-Greci. From Baluk-kouyoumji the road passes by Beyjaez, over a barren uncultivated country. 15 h., about 50 m. from Angora, we reach the banks of the Sangarius, a deep and large river, flowing through a wide flat plain.

*Mulk*, 2 days from Baluk-kouyoumji.—At this village are some curious caverns, probably sepulchral, divided into many irregular chambers.

*Sevri-hissar*, 1 day's journey.—5 m. off the road before reaching Sevri-hissar are some ruins at a place called Aslan-köi; but they are probably not ancient. From Sevri-hissar an excursion may be made to the ruins at Bala-hissar, which are very extensive, and appear to have been those of Pessinus.

*Alekiam*, 1 day's journey.—Here

the ruins of the town of Orcistus are to be seen on a rising ground, a few m. S. of the Sangarius.

*Hanra Hadji*, a Turcoman encampment, 15 m. S. by E.

Some extensive ruins, supposed by Mr. Hamilton to be those of Amorium, exist, about 2 m. off, S. by W. Here part of the wall stands on a flat table-land to the N. of the ruins, which are known by the name of *Kherjan Kuleh*. We find the remains of a very large town in a dreadful state of dilapidation. Colonel Leake doubtfully marks these ruins as Anabura; but when we recollect that Pessinus is at Bala-hissar, it is probable that this must be Amorium; the distance will perfectly coincide. There are no inscriptions, nor any remains of particular interest.

The road now lies due W. along the end of a plain, and in a valley along the bed of a small stream. In all the burial-places, and at every fountain, are fragments of architecture and inscriptions. At  $3\frac{1}{2}$  h. is the village of Gumeck-köi, a short distance to S.W. of which the Phrygian mountains begin, which extend N.W. to Murad Dagh, S. of Kutaya.

1 m. S.W. of the village, rt. of the road, are the ruins of a town on the slope of a hill, near the entrance of the valley leading to Beyat, 8 or 10 m. distant. Its situation may correspond with that of Anabura.

*Beyat*,  $6\frac{1}{2}$  h.—Hence we proceed through a range of well-wooded but steep and rugged mountains, and, descending on the W. side in a S.W. direction, observe some very remarkable sepulchral chambers excavated in the white rock.

*Eski Kara-hissar*, 1 day's journey, situated at the head of a small plain 2 m. N.N.W. from the celebrated quarry of Docimitic marble.

A good road over an extensive plain, where much opium is grown, leads to

*Afyon Kara-hissar*, 4 h., so called from the culture of that plant, *afyon* being the Turkish word for opium. See Rte. 43.

## ROUTE 57.

### KAISARIYEH TO ANGORA.

|                       | Hours. |
|-----------------------|--------|
| Genexin . . . . .     | 11     |
| Bektash . . . . .     | 5      |
| Kir Sheher . . . . .  | 9      |
| Hamid . . . . .       | 8      |
| Denek Maden . . . . . | 4      |
| Akshehan . . . . .    | 8      |
| Angora . . . . .      | 12     |

After traversing the plain of Cæsarea this road reaches the marsh, which is a remnant of the lake formed by Ariarathes, king of Cappadocia, by damming the course of the river Melas, now called the Kara Su or Black Water. Some vestiges of that embankment are still visible at the mouth of the gorge through which it flows towards the Halyss, and not towards the Euphrates, as erroneously stated by Strabo, when mentioning the breaking of the dam and consequent inundation of the lands of the Galatians in the direction of Phrygia, for which the king paid them 300 talents. Below the confluence of the dark waters of the Melas with the brackish stream of the Halyss there is a very fine stone

bridge of a single arch, called the Tek Gheuz, or One-Eyed, which was built 4 centuries ago by Sultan Mohammed the Conqueror. A little farther down are the ruins of an ancient town with an acropolis, now bearing the name of Akala, and probably identical with Archelais, the description of whose site perfectly corresponds with this position.

*Genezis*, 11 h., is a large Turkish village of little interest, where there is no khan, but where the mudir will appoint a house to receive the traveller.

A ride over arid hills and bare valleys without water will soon bring him to

*Bektash*, 5 h., see Rte. 43. Mudjur, supposed to be the ancient Mocissus, is a large village, 4 h. further on, and 5 h. more over the same open and uninteresting country brings the traveller to the considerable town of

#### *Kir Sheher*, 9 h.

The population of this place is 27,000, of whom 6000 are dervishes and attendants of several large tekehs. The remainder are gardeners and carpet-makers, the whole valley being a series of gardens, and the staple commodity being very beautiful rugs. Excellent accommodation is to be found at the post-house.

*Homid*, 8 h., is a village offering a good little khan to sleep at, after a dreary journey in a species of desert extending northwards from the course of the Cappadox, on which Kir Sheher stands. This is a dangerous district, being generally the haunt of Kurdish and Turcoman robbers, but an escort can easily be obtained from the Kaimakam or governor of Kir Sheher.

*Denek Maden*, 4 h., is a small mining community on the hills,

where the traveller will be well received by the director of the works. The smelting of silver in the open air is most primitive. Descending to the valley of the Halyss, that river is forded near the large village of

*Ak Shechin*, 8 h., where the post-house is a good sleeping-place. Thence the road crosses the lofty Elmah Dagh, offering a rich field of study for the geologist in its broad metallic strata of deep brown, pale green, and black basaltic rocks. A long valley follows, and at its gorge is found the capital of Galatia,

*Angora*, celebrated for goats and cats, 12 h. See Rte. 52.

### ROUTE 58.

#### BEIBAZAR TO ISMID.

|          |   | Hours. |
|----------|---|--------|
| Nallahan | . | 11     |
| Mudirli  | . | 8      |
| Torbali  | . | 6      |
| Darakli  | . | 6      |
| Gheyva   | . | 6      |
| Sabanja  | . | 7      |
| Ismid    | . | 5      |

This is a short cut on the route from Angora to Skutari, or to Ismid, where the traveller will find a Turkish steamer to take him to Constantinople in 8 h., leaving every Tuesday morning at 8 o'clock. The country is beautiful during the whole ride, hilly and wooded. The resting-places are merely post-houses on the road and small khans in the towns. Most of these are very prettily situated in mountain valleys of a perfectly Swiss character, and offer a striking contrast with their peak-roofed houses to the flat terrace-covered cities on the arid plains of

Cappadocia. Phrygia is devoid of all oriental features, and refreshes the Eastern traveller with the most wildly Alpine scenery. Mudirli especially, nestling in the noble forests that extend from the rocky summit of a lofty mountain to the rich glades stretching far to the W., is a most enchanting little place, and would form an excellent centre for the rambles of a draughtsman, a naturalist, or a sportsman. An antiquary will find nothing to interest him on this route. After leaving Gheyya the road is also very picturesque. It runs along the rt. bank of the river Sangarius, under a canopy of foliage with precipitous cliffs on the l.; then climbs a thickly-wooded mountain, from whose heights the Gulf of Nicomedia becomes visible; and finally descends to the Lake of Sabanya and the city of Ismid. The best way of making this journey is with post-horses, as the distances are too great for a caravan, and the tourist may thus stop for a day or two, without additional expense, when he is tempted to do so.

|                           | Miles. |
|---------------------------|--------|
| Brought forward . . . . . | 115    |
| Hassan Kaleh . . . . .    | 18     |
| Kumansur . . . . .        | 15½    |
| Eshek Elias . . . . .     | 17½    |
| Zidkhan . . . . .         | 16½    |
| Kara Kilisa . . . . .     | 19     |
| Utsh Kilisa . . . . .     | 22     |
| Bayezid . . . . .         | 27     |
|                           | 250½   |

These distances were measured with a pedometer.

On leaving Trebizond the traveller crosses the Boz Tepeh into the valley called the Dezirmen Dereh, through which the road lies as far as

Jevezlik, 15 m., a village on the banks of a small stream. From here there are 3 roads to Gumish Khaneh, the Kara Katan, the Khayir Lair, and the Ziganeh, of which the 2 former are only practicable in the fine season. Leaving Jevezlik by the Kara Katan route, where the roads are bad and disagreeable only after very heavy rains, the country is exceedingly picturesque, lying for some time through pine-forests with numerous villages in the valleys on either side. On descending into the Stavros Boghas, where khans are to be found, the road crosses the Khurush Dagh, and enters the pretty vale of Gumish Khaneh, abounding with orchards and gardens. The village is situated on the side of a hill about a mile to the rt. of the road. It derives its name from some silver-mines worked by the Turkish government. Leaving the valley near Ballahore the road traverses some table-land to Baiburt, where the river Choruk is crossed by a bridge a little to the E. of the town. Following the Marsat Dereh, then passing over the Coph Dagh, and continuing along an undulating country as far as Mihmansoor, this route advances on vast cultivated plains bounded by high mountains to

## ROUTE 59.

## TREBIZOND TO BAYEZID.

|                           | Miles. |
|---------------------------|--------|
| Jevezlik . . . . .        | 15     |
| Stavros Boghas . . . . .  | 16½    |
| Sugurni . . . . .         | 15½    |
| Ballahore . . . . .       | 14½    |
| Khoja Bey Khan . . . . .  | 22     |
| Mihmansoor . . . . .      | 12½    |
| Erzeroom . . . . .        | 19     |
| Carried forward . . . . . | 115    |

ERZEROOM, 19 m., described in Rte. 33.

The road hence to Bayezid passes over the vast plains of Pasin and Aresh Kerd. It is good, and, excepting where the mountains separating these great plateaux are crossed, it is perfectly practicable for vehicles. The country is well cultivated and watered, and it has many villages, some of which contain from 300 to 400 houses.

Hassan Kaleh, 18 m., on the first of the 2 plains, is described in Rte. 33. Close to it are several hot springs, some of bitumen, others of lime and iron, the 2 principal ones being covered over and frequented by numerous bathers for their medicinal properties (temperature 105° Fah.). The river Arras is crossed 9 m. to the E. of Hassan Kaleh by a bridge called Tshupan Köpri.

Kumansur, 15½ m.

Eshek Elias, 17½ m.

On leaving Eshek Elias the ascent of the hills between Pasin and Aresh Kerd commences. On the heights occasional glimpses may be caught of Mount Ararat, distinguished from the high mountains around it by its lofty cone covered with perpetual snow.

Zidjian, 16½ m.

Kara Kilia, 19 m.

Ush Kilise, or Three Churches, 22 m., takes its name from its former number of Christian temples, for there is now only one standing, the other 2 being in ruins. The monastery attached to them is said to have been built A.D. 306.

The town of Bayezid, 27 m., is situated about 15 m. to the S.W. of the foot of Mount Ararat, which celebrated mountain, the second cradle of the human race, is now called Aghri

Dagh. A large plain lies between it and some precipitous hills behind Bayezid. The pasha's palace, called Ak Serai, is on the summit of a crag overlooking the town. This once magnificent building is now in a nearly ruinous state, having lately undergone several severe shocks of earthquake, and having also been despoiled of most of its internal beauty during the last Russian invasion. The town has a poor and dilapidated appearance, with very bad bazaars. The population is about 20,000. The khans are rather good, being frequented by travellers to and from Persia.

#### ROUTE 60.

##### TREBIZOND TO ERZEROOM AND PERSIA.

One road between Trebizond and Erzeroom is described in Rte. 59. Of the two other roads there mentioned, one leaves that described at Jevizlik, and rejoins it again at Baiburt, where it again diverges. The post-stations upon it are as follow:—

|                                                     | Hours. |
|-----------------------------------------------------|--------|
| Jevezlik . . . . .                                  | 6      |
| Zighana . . . . .                                   | 9      |
| Gumish Khaneh . . . . .                             | 9      |
| A Post-house . . . . .                              | 9      |
| Baiburt . . . . .                                   | 5      |
| Mussat . . . . .                                    | 6      |
| Khosh-ab-Panar . . . . .                            | 8      |
| Erzeroom, with an intermediate post-house . . . . . | 9      |

The distance is about 180 m.

Behind Trebizond the mountains rise in lofty peaks, and are wooded with noble trees. Innumerable

streams force their way to the sea through the ravines. The more sheltered spots are occupied by villages and hamlets, chiefly inhabited by a hardy and industrious race of Greeks. On each side of the road between Trebizond and Gumish Khaneh grow rhododendrons and yellow azalias (*azalia primula*) which last are supposed to give to the honey of Trebizond its intoxicating quality mentioned by Xenophon. In the valley through which the road passes, on the N. or sea side of the pass, a land-slip has formed a natural bridge over the stream. Just at this spot there is a chalybeate spring of a pleasant taste. As far as the foot of the pass the woods are of beech and oak; on the other side, and from Zighana to Gumish Khaneh, the pine woods, the architecture of the cottages, and the scenery in general, recall those of Switzerland: but for the inscriptions being Arabic instead of German, the houses can scarcely be distinguished from chalets.

Between Gumish Khaneh and Baiburt, a short distance to the left of the road, is the small Armenian village of *Varzahan*, the only place of any interest in the route to Erzeroom. It was formerly a much larger place, and contains the ruins of 3 early Christian churches, or baptisteries, destroyed some 50 years ago by the Lazes, as the inhabitants informed Mr. Layard. "These remarkable buildings, of which many examples exist, belong to an order of architecture peculiar to the most eastern districts of Asia Minor, and to the ruins of ancient Armenian cities, on the borders of Turkey and Persia. One is an octagon, and may have been a baptistery. The interior walls are still covered with the remains of elaborate frescoes representing Scripture events and national saints. The colours are vivid, and the forms, though rude, not inelegant or incorrect, resembling those of the

Turkey.

frescoes of the Lower Empire, still seen in the celebrated Byzantine church at Trebizond, and in the chapels of the convents of Mount Athos. The knotted capitals of the thin tapering columns grouped together, the peculiar arrangement of the stones over the doorway supporting each other by a zigzag, and the decorations in general, call to mind the European Gothic of the middle ages. These churches date probably before the 12th century." Layard's "Nineveh and Babylon."

Baiburt, a town of 6000 Inhab., surmounted by the ruins of a Genoese castle. Marco Polo mentions a silver-mine at this place, worked under the Seljukian Sultans. The Turkish government draws much silver from this.

From Erzeroom to the Persian frontier, and thence to Teheran, the post-stations are as follow:—

|                                | Hours. |
|--------------------------------|--------|
| Hassan Kalch. See Rtes. 33 and |        |
| 59. . . . .                    | 6      |
| Khorassan. . . . .             | 8      |
| Mollah Suleyman . . . . .      | 15     |
| Kara Kilisa . . . . .          | 7      |
| Diadin . . . . .               | 12     |

Between these villages the Persian frontier is passed.

|                      |    |
|----------------------|----|
| Awajik . . . . .     | 12 |
| Kara Aineh . . . . . | 6  |
| Zoraba . . . . .     | 6  |
| Khoi . . . . .       | 6  |
| Tesuch . . . . .     | 8  |
| Shabister . . . . .  | 6  |
| Tabriz . . . . .     | 8  |

The entire distance from Erzeroom to Tabriz is about 350 m.

Bayezid, the Turkish frontier fortress, is not on the post-road, but 2 or 3 hours to the N. of it, about half-way between Diadin and Awajik, the Persian frontier village. Bayezid is described in Rte. 59.

## FROM TABRIZ TO TEHERAN.

|                         | Farsakh. |
|-------------------------|----------|
| Seidabad . . . . .      | 4        |
| Tikmetash . . . . .     | 6        |
| Turkoman-chai . . . . . | 8        |
| Miana . . . . .         | 7        |
| Ak Kand . . . . .       | 6        |
| Bagh . . . . .          | 7        |
| Zinjan . . . . .        | 6        |
| Sultaniah . . . . .     | 6        |
| Horom derah . . . . .   | 7        |
| Siadhen . . . . .       | 7        |
| Kasvin . . . . .        | 5        |
| Sefer Hoja . . . . .    | 7        |
| Sungerabad . . . . .    | 6        |
| Mianjik . . . . .       | 6        |
| Teheran . . . . .       | 5        |

A shorter and more picturesque road may be taken by travellers with their own horses, from Sultaniah to Kasvin, through the hills to the N. of the post-road.

Hours.

|                                  |   |
|----------------------------------|---|
| Sultaniah to Siangaleh . . . . . | 4 |
| Leave the main road.             |   |
| Kiritch-Ky . . . . .             | 7 |
| Kasvin . . . . .                 | 6 |

Kasvin is a prosperous and well-provided town, with some handsome mosques and substantial brick buildings.

At Sultaniah is the ruined mosque of a Moghul sovereign of Irak—a conspicuous object from a great distance round. The building is octagonal, having once had minarets at each corner; the dome, which is now cracked, was formerly covered with blue glazed tiles, of which few remain; the walls within and without were lined with encaustic tiles. There are many very beautiful inscriptions within; some very finely carved on stone.

## ROUTE 61.

TREBIZOND TO BAGDAD, BY ERZEE-  
ROOM, AKHLAT, BITLIS, AND  
MOUSSUL.

This route is interesting as being that of the 10,000 Greeks, who, in their memorable retreat from Babylonia, pursued it in the depth of winter, at which season, owing to the snow and the tremendous severity of the climate in this high mountain region, the communication is at present often interrupted.

The following outline of their perilous march will be serviceable to the traveller who may wish to trace it in his progress. For the identification of the names given to the various localities by Xenophon with those of modern times, we are chiefly indebted to Mr. Layard, to whose able work, 'Nineveh and Babylon,' we refer the reader for the details upon which his conclusions are founded.

Xenophon says that the Greeks, on their return from Babylonia, after the death of Cyrus, went through the desert on the rt. of the Tigris, and, passing on the opposite side of the river the considerable city of Cæne (ruins at *Kalah Sherghat*), arrived at the Zabates river, — the greater *Z. d.* Here, at a place which Mr. Layard identifies with *Abou Sheetra*, they halted in the immediate neighbourhood of the Persian army under Tissaphernes. Here took place the treacherous seizure of Clearchus and the other commanders, and here, at daybreak on the following day, the

Greeks, having elected other leaders, and destroyed, by the advice of Xenophon, their superfluous baggage, recommenced, by the passage of the Zab, their arduous retreat. Mr. Layard thinks it clear that the ford at Abon Sheeta, about 25 m. from the confluence of the Zab and the Tigris, is that by which they effected the passage. It is still the principal ford in that part of the river, and, from the nature of the bed of the stream, must have been so from the earliest periods. From the Zab the Greeks proceeded by Lerissa (*Nimroud*) and Mespila (*Kongnugik*) to near the modern village of *Batman*, between Tel Kef and Tel Eskof, where they halted and repulsed an attack of the Persian forces. They then crossed the hills by a precipitous pass near the modern *Zukko*, and after 4 days' march, in the course of which they must have passed the river Khabour and its confluent the Hazel—though those rivers are not mentioned by Xenophon—they reached the high mountains of Kurdistan, “at a place,” says their historian, “where the river is, both from its depth and breadth, absolutely impassable; no road appeared, the craggy mountains of the Carduchi absolutely overhanging the river.” This must have been near *Fynyk*, a village on the Tigris, supposed to be on the site of an ancient town (*Phoenica*), where the foot of the Kurdistan mountains is first washed by the river. A plan now proposed for crossing the river by a bridge formed of inflated skins being rejected on account of the strong force assembled on the other side to oppose the passage, 2 roads only were left to the Greeks:—1, that to the W., crossing the Tigris near *Jexireh*, and thence through Orfa, Aintab, Tarsus, and the Cilician Gates to Lydia; and 2, that across the mountains of the Carduchi, or Kurdistan. They chose the latter, as it led into Armenia, through which they might reach the sea, and from

whose numerous villages they could obtain provisions. Beyond the Carduchi mountains there were then, as now, 2 roads into Armenia: one crossing the plains of Kherzan to Diarlekir, and thence over the mountains to Kharput; the other passing through *Bitlis*. The Greeks pursued the latter of these. Fighting their way over a succession of difficult passes stoutly defended by the warlike Carduchi, they at last reached the river Centritis, i. e. the confluence of the modern rivers of *Sert*, *Bitlis*, and *Boktan*, near the modern *Tilleh*, where it joins the W. Tigris. On the opposite bank of this river they found a combined force of Armenians, Mygdonians, and Chaldeans assembled to oppose their progress; but, skilfully eluding them, they effected a passage higher up. They were here compelled, by the desertion of the villages, owing to the inroads of the Carduchi and the consequent lack of provisions, to abandon the direct route along the Bitlis branch of the river as far as *Bitlis*, and turning, therefore, to the W., they pursued their march through part of the modern district of *Iedean*. Crossing the plain of *Kherzan*, and then turning somewhat to the E. again to avoid the mountains in the N. of that district, they came to the W. bank of the small river *Teleboas*, which has been supposed by some to be the *Kura-su*; but Mr. Layard gives satisfactory reasons for identifying it with the river of *Bitlis*, which, as it joins the *Sert-su* before it falls into the Tigris at *Tilleh*, might well, under another name, have appeared a different river to Xenophon. The Greeks probably reached it a little below the modern town of *Bitlis*; thence they continued their march, on the same side of the river, through the valley of *Bitlis*, skirting the W. foot of the *Nimroud Dagh* range, through a thickly-inhabited plain, which agrees exactly with Xenophon's description of it. They left lake *Van* to the rt.

concealed from them by a range of low hills, which accounts for the absence of any mention of that lake by Xenophon. In 6 marches, each of 5 parasangs or hours, from Bitlis, they reached the Euphrates at the place where it is still crossed by the high road between Bitlis and N. Armenia. Beyond this stage of their journey the narrative of Xenophon is not sufficiently accurate to enable us to follow them with any degree of certainty. Mr. Layard thinks it most probable that they took "the road still used by caravans through the plains of Ilinnis and Hassen Khalch, as offering the fewest difficulties;" that "the river Harpalus, mentioned by Xenophon, must be the Tchoruk, and the Phasis either the Araxes or the Keir;" and that "Mount Theces, the Holy Mountain (32 parasangs from Trebizond, according to Xenophon), from which the Greeks first beheld the sea, was between Batoom and Trebizond, the Greeks having followed the valley of the Tchoruk, but left it before reaching Batoom." By others this mountain is supposed to be either the Tekish Dugh or the Karakaban; but Mr. Layard is of opinion that the Greeks did not pass near the modern Erzeroom, since, among other reasons, had they taken either of the 3 roads from Erzeroom to the coast, they must have seen the sea for the first time at a distance of not more than 6 or 8 parasangs from Trebizond. If the particulars given by Xenophon of the latter part of the journey are accurate, which seems more than doubtful, the course of the Greeks, after leaving the Euphrates, must have been very tortuous, leading them but very slowly to the sea, which they at length reached at Trebizond.

The following route from Erzeroom to Moussul by the lake of Van, Bitlis, and Jezireh, was taken in September, 1849, by Mr. Layard. We extract an outline of it, by his permission, from his above-mentioned work 'Nineveh and Babylon,' to which we refer the traveller for a detailed account of the many objects of interest with which it abounds.

There are no regular post-stations upon it, but a firman will procure horses. The road has only become safe for travellers since the Turkish government has subjected the Beys to its authority, which they so long defied:—

|                       | Days. Miles. |
|-----------------------|--------------|
| Guli . . . . .        | 9            |
| Bey-kööl . . . . .    | 1            |
| Koosli . . . . .      | 1            |
| Karagol . . . . .     | 1            |
| Piron . . . . .       | 1            |
| Akblat . . . . .      | 1            |
| Keswak . . . . .      | 1            |
| Bitlis . . . . .      | 1            |
| Hamki . . . . .       | 3            |
| Redwan . . . . .      | 1            |
| Chellek . . . . .     | 1            |
| Funduk . . . . .      | 1            |
| Mansouriyah . . . . . | 1            |
| Feshpoor . . . . .    | 1            |
| Semil . . . . .       | 1            |
| Moussul . . . . .     | 1            |

For the rest of the journey to Bagdad see Rte. 35.

#### Guli, 9 m.

After leaving Guli a high range of mountains, running nearly E. and W., is crossed by a pass called Ali Baba, or Ala Baba, from the top of which is an extensive view over the plain of Pasvin. To the S. are the snow-capped mountains of Bin Ghul, or "Thousand Lakes," the source of the Araxes and other rivers.

*Bey-kööl*, 1 day, a village inhabited by Kurds. The road now proceeds through valleys and among undulating hills abounding with bustards, to the Arras or Araxes, which in the

dry season is crossed by a ford, but after rains and during spring it is an impassable torrent; thence it leads over the W. spur of the Tictab mountains, and descends into the wide and fertile plain of Hinnis. The Subhan, or *Sipan Dagh*, a magnificent conical peak covered with snow, rises abruptly from the plain, N. of lake Van. According to the tradition, Noah's ark, floating on the waters of the deluge, struck against its top, when the patriarch, congratulating himself on his escape, exclaimed Subhan-llah, "Praise be to God;" and hence the name. In the plain is situated the considerable town of *Hinnis*, near which, in the village of Bashkan, are hot springs, supposed to be those visited by Xenophon after he had crossed the Euphrates. Leaving the town, the road leads on to

*Kosli*, 9 hours, a large Armenian village at the foot of the hills forming the S. boundary of the plain of Hinnis. Here, as in many other villages where no khan is found, there is a *guest-house* for the reception of travellers.

Leaving Kosli, the road lies over the plain, and at Kara-kupri, near the ruins of a bridge, fords a branch of the *Murad Chai*, or Lower Euphrates, and leaves the plain by a pass through the mountain-range of Zernak. On the summit of a rock overhanging the road are the ruins of a castle, from which the Kurdish chiefs, not very long since, levied black-mail on the traveller.

*Karangol*, 1 day, a Kurdish village, beautifully situated in a plain watered by the *Murad Chai*. The *Sipan Dagh* rises abruptly before it.

The road now crosses the river by a ford near the village of *Tekkout*, then passes through a swamp abounding with myriads of wild fowl, and afterwards enters upon a line of

hills separating it from the lake *Gula Shaula*. On an elevation near is an Armenian monastery, belonging to the large Armenian village of Kop, in the plain below. About 5 h. after the road comes to the *Gula Shaula*, at the further end of which is

*Piron*, 1 day, a village inhabited by Kurds and Armenians. It now passes to the small village of *Khers*, on the W. extremity of the lake *Nazik Gol*, which is separated from the *Gula Shaula* by a range of low hills, and then, skirting the E. bank of the lake, enters on an undulating country traversed by deep ravines, in which are numerous villages, until it reaches

*Akhlat*, 1 day, a picturesque ruined city, situated at the N.W. corner of Lake Van, a great inland sea, bounded both to the E. and W. by lofty mountains. Akhlat has many ancient remains, among which the most interesting are several beautiful *Turbets*, or tower-like tombs, the mausoleums of Sultans or chiefs of the great Tatar tribes. The ancient cemeteries form a belt round the town. On the summit of an isolated rock stand the walls and towers of a castle, the remains of the ancient city of *Kheluth*, the capital of an Armenian province. The face of the perpendicular sandstone rocks about the town is honeycombed with caves—ancient tombs or dwelling-places—some of which are approached by flights of steps. Many of them are inhabited. The neighbourhood of Akhlat presents some of the finest scenery imaginable, and its ancient remains are full of interest to the artist and the architect.

Leaving Akhlat, the road skirts the foot of the *Nimroud Dagh*, which stretches from the town to the S. extremity of the lake; it then leads through the village of *Khar-mash* to

*Keswak*, 1 day, an Armenian village, standing in a small bay and sheltered by a rocky promontory.

The traveller's route now lies along the margin of the lake, and leaves its S. end near the Armenian village of *Talum*, once a place of some importance, and still containing a caravanserai, mosques, and baths. The road then passes over an undulating country, where the S. course of the streams and the gradual descent of the country show that, having passed the watershed of central Asia, the traveller has reached the valleys of Assyria. Ruined khana and bridges afford traces of the great road which, in the days of Turkish prosperity, led from Erzeroom, by Musch and Bitlis, to Bagdad. A ravine, here gradually widening, opens on

*Bitlis*, 1 day, a long, straggling town, the residence of the governor, built in the bottom of a deep valley, and on the sides of ravines worn by small streams. Bitlis was once a town of some importance, and has many picturesque remains of mosques, baths, &c. It now contains about 700 Armenian and 40 Jacobite families. The bazaars are poor, but crowded; the trade is almost confined to the produce of the neighbourhood—oak-galls, which are largely exported, wax, wool, and carpets celebrated for the brightness of their colour. There is a large Armenian convent here.

From Bitlis to Jezireh there are 3 roads, 2 of which lead over the mountains, and are difficult and precipitous; the other winds through the valleys of the E. branch of the Tigris. Leaving Bitlis, the latter enters a deep wooded ravine, and, about 5 m. from the town, is carried by a tunnel, about 20 feet long, through a mass of calcareous rock projecting from the mountain's side, from which various other calcareous

or petrified currents descend in the form of stalactites. It continues along the same ravine, crossing the now increasing stream of Bitlis, to the large Kurdish village of *Gecem*, beyond which it follows the bank of the stream until, turning from the valley, it enters a country of low hills, and passes the village of *Omas-ekkoru*. It now ascends a range of hills to the Kurdish village of *Kukki*, from which it descends to the plain country of the Kherzan district, in which lies

*Hanki*, 3 days, a Yezidi village. 2 h. further on the road to Redwan is the large village of *Kashuna*, after passing which the road runs through a defile into the plain which bears the name of

*Rodwan*, 1 day, a small town of about 800 huts, and containing a bazar and the remains of a castle. The inhabitants are Yezidis, excepting about 100 Armenian and 40 or 50 Jacobite and Chaldean families. A Turkish *Mudir*, or petty governor, resides here.

After leaving Redwan the road passes through the villages of *Jemsuri* and *Hawwi* to *Kunduk*, near which are the ruins of Husn Kaifa and other ancient cities. Below Kunduk the Redwan stream joins the Diarbekir branch of the Tigris, and both flow together to the village of *Tilleh*, where they are joined by the united waters of Bitlis, Sert, and Bohtan. As we have mentioned above, it was at Tilleh that the Greeks forded the latter river, called by Xenophon the Centrites. Below Tilleh the road proceeds by a difficult track along the Tigris, which here forces its way through a long, narrow, and picturesque gorge, the cliffs of which leave little space for a road between them and the river.

*Chelek*, 1 day (long), a village on the l. bank of the river. The road

now proceeds for 3 h. through the ravine of the Tigris, amongst scenery of surpassing grandeur, and, leaving it where it bends to the N., leads in  $1\frac{1}{2}$  hour to the Christian village of *Khomra*. It then, passing the village of *Borwan*, ascends a mountain, from which there is a view of unrivalled magnificence, and again descends to

*Fanduk*, 1 day, a large village, inhabited by bigoted Kurds. The Greeks probably reached this place at the end of their first day's march over the Carduchian mountains. The track now lies over a wooded mountain by a difficult pathway, carried along and over rocks containing many excavated tombs, to *Fynyk* (the site of the ancient city of Phenika), where Xenophon was obliged to turn off from the road, as caravans still are, and to force the mountain pass against the Carduchi. Near this place the rocks are honey-combed with tombs, and on the face of the cliffs are bas-reliefs of the Parthian period, resembling those which Mr. Layard discovered in the mountains of Susiana. About 2 m. off the road to Jezireh are other interesting rock-sculptures of the same period.

*Mansouriyah*, 1 day, a Nestorian Chaldean village, beyond which is the town of *Serirch*, on the rt bank of the Tigris. From this place there are 2 routes to Semil: that pursued by Mr. Layard, which is practicable only when the Khabour river is fordable, passes the Catholic Chaldean village of *Ticktan*, crosses the Khabour not far from its junction with the Tigris, and, passing also the large Yezidi village of *Dereboun*, brings the traveller to

*Feshapoer*, 1 day, a large Chaldean village. Thence it lies across the Assyrian plains to

*Semil*, 1 day, a Yezidi village,

crowned by a modern mud-built castle, and proceeds, by way of Tel Eskof and Tel Kef, to

*Moussul*. See Rte. 35.

## ROUTE 62.

### BAGDAD TO DAMASCUS.—VISIT TO PALMYRA.

The shortest way from Baghdad to the shores of the Mediterranean is to take the post route across the desert to Damascus. This post is kept up by the English, and goes once a month. Under favourable circumstances the distance is accomplished in from 9 to 11 days, but delays often occur from the necessity of turning out of the road to avoid wandering Arabs, or to seek for water. The traveller may engage one of the men employed in this service and cross with him at any time, but it is best to go with the regular mail, as he is then sure to be supplied with a good dromedary, and will get over the ground in less time and with little, if any, greater amount of fatigue. The Bedouin dress should be assumed, both for comfort and safety, the great object, next to not meeting with any one by the way, being, if seen, not to attract attention. Of course the less luggage the better. The stock of provisions should consist principally of things that do not require cooking, as it is seldom safe to light a fire; for the same reason a tent is only a useless encumbrance. Water is found every 36 or 48 h. The writer en-

gaged one of the postmen to take himself, his servant, and luggage across in the time usually occupied by the mail. The guide was to furnish 5 camels and bear all risks and expenses (except the traveller's provisions) for 580 keranous = 29/. The provisions consisted of goat's milk, cheese, raisins, preserved apricots, and rusk, and a little wine and brandy. To these were added coffee and rice, to be used whenever a fire could be ventured upon. The water was carried in 2 goatskins, such as used by Turkish *sakas* or water-carriers. A Russia-leather flask, holding about a quart, at one's saddle-bow is a great convenience; if covered with canvas, and the outside kept moist, the water inside will remain cool. The motion of the camels is easy, as they seldom go out of a walk, which does not exceed 3 m. an hour. To make up for their slowness, however, they keep going from 16 to 19 h. out of the 24, and the times of halting are so divided as never to allow a continuous rest of more than 2 or, at the most, 4 h. One of the camels fell sick and had to be left at Hit; another died of heat and fatigue before reaching Damascus, and a third the day after arriving there; but this was in the month of August, and the camels were very indifferent ones. The journey lasted 13 days, including a day at Hit. From Bagdad to Hit on the Euphrates is, in a straight line, about 110 m., and thence to Damascus about 420 more; but from the détours made to avoid Arabs, or to seek for wells when those on the road were found dry or their water putrid, the ground gone over cannot have been less than 600 m. It is well worth while to spend a day at Hit (the Is of Herodotus) to visit the fountains of bitumen in the neighbourhood.

Before reaching Hit lies the territory of the Delem, a wealthy Arab tribe, but subject to the Porte. After

Hit the road lies through an immense tract of sandy plains, hills, and valleys, barren, or producing only prickly shrubs and a tall feathery grass which the camels eat, wandered over by numerous tribes, of which the Aneyza are the most important. Sometimes a raswa or plundering expedition of the Shammar, or other invading tribes, may be met with. The worst that can happen to any one who gives no provocation is to be plundered and lose his camels, but, if proper inquiries be made before the journey, and due precautions taken while on it, the chances of such an accident are very slight indeed.

If not pressed for time the traveller may join a caravan and take his ease; they occupy about 30 or 40 days on the journey, and follow a rather longer and more northern route, passing near Palmyra.—J. G.

Achmet Ed 'Dieb, of Beyrouth, can be highly recommended as a dragoon and travelling servant. He speaks Arabic, Turkish, French, Italian, and some English. He has travelled further than most Syrian servants, having been in the writer's service for more than 13 months, during which time he visited Cyprus, Asia Minor, and Mesopotamia.—J. G.

#### VISIT TO PALMYRA.

Palmyra is a place not at all times accessible to Europeans, but, generally speaking, the obstacles to going thither are very much exaggerated, if not entirely fabulous. The easiest and the cheapest plan is to make a bargain and have a written contract with some Bedouin or camel-owner in Damascus to take one there and back for a fixed sum, he bearing all risks and expenses. The writer paid 70 ghazis = 14/- for 2 camels and the services of their owner to take himself and his servant to Palmyra, remain there two days, and return.

The distance is about 100 m., and may be accomplished in 2½ days, halting at the villages of Geroudi and of El Gariteyn, the former 9 h. from Damascus, the latter 21. Thence to Palmyra is 14 morē. Have nothing with you but the Bedouin clothes on your back (they are the most comfortable and attract least notice), and 200 or 300 piastres to meet current expenses on the road. Take a few biscuits, raisins, dried apricots, a little wine in a leather flask or bota, and a small skin for water. When at Palmyra, whatever disputes may arise about yourself among the Arabs, do not interfere in any way, and, if appealed to, refer them to the man who conducted you, and him to his contract. The dispute

is probably about the amount of fees or fines he is to pay the sheiks of the village for bringing a stranger. The writer's guide got off with the payment of 10 ghazis, which, however, he solemnly protested was more than the whole sum paid to him for the journey.

It is worth while to go to Tadmor shortly before the caravans start from the different points of Syria for Mecca, if only to see the thousands upon thousands of camels that are collected round the ruins for the conveyance of the pilgrims and their goods. The curious in gastronomy may have the opportunity of tasting camel's flesh; it is like tough stringy beef, with a sweetish taste.—J. G.

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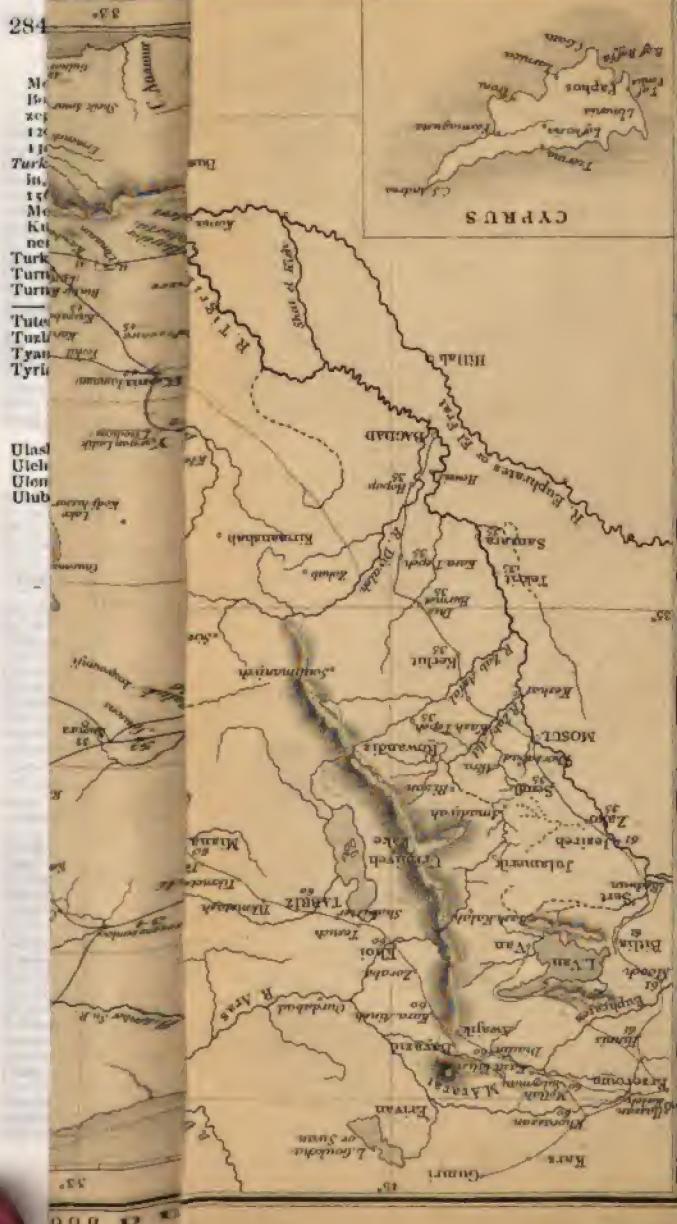
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But they have to this rivalry in trade not been satisfied with the mere usurpation of my name; the concluding phrase, "opposite the Julich's Place," which had so long existed my special property, was not allowed to remain in its integrity. To deceive and lead astray again those of the public who are not fully conversant with the locality and circumstances, the competition seized hold of the word "opposite," and more than once settled in my immediate neighbourhood, that they might avail themselves to the full extent of the phrase "opposite the Julich's Place." When tried before the courts, the use only of the word "opposite" was forbidden, which, however, has been supplied by the word "at" or "near," with the addition of the number of their houses. It is true, another less flagrant, but not less deceitful invention was, that several of my imitators established the sites of their manufactures in other public places of the town, to enable them to make use of the phrase "opposite — Place, or Market," on their address cards or labels, speculating, with respect to the proper name "Julich," on the carelessness or forgetfulness of the consumer. I therefore beg to inform all strangers visiting Cologne that my establishment, which has existed since 1709, is exactly opposite the Julich's Place, forming the corner of the two streets, Unter Goldschmidt and Oben Marsforten, No. 23; and that it may be the more easily recognised, I have put up the arms of England, Russia, &c. &c., in the front of my house. By calling the attention of the public to this notice, I hope to check that system of imposition which has been so long practised towards foreigners by coachmen, valets-de-place, and others who receive bribes from the vendors of the many spurious compounds sold under my name.

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COLOGNE, October, 1861.

J. M. FARINA,  
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THE limited means hitherto at the command of the British Explorers in Assyria have prevented their carrying on their researches in a systematic manner and on an adequate scale. As yet, according to the accounts furnished by Mr. Layard, only the more recent ruins of Assyria—the surface of the mounds—have been examined, and even these only partially. It is all but certain that the rich discoveries already made by M. Bottia and Mr. Layard bear no proportion to the treasures that still lie undetected in the earth. The results of limited exploration, however, have, in connection with biblical and profane history, been of so extraordinary a nature, that it would be matter of deep regret and of national reproach if further excavations on the part of England were now altogether abandoned.

It would appear from a statement by Mr. Layard, that, since the publication of his second work, remains have been found of a much earlier period than any previously taken from the Assyrian mounds. From one inscription it would even seem that temples existed of the 19th or 20th century before Christ, ascending almost to the earliest known Egyptian period. The annals of those Assyrian kings who are mentioned in Scripture, and who were closely connected with the Jewish people, have not yet been fully completed, and the chronicles of the wars with Samaria and of the destruction of that city are, as yet, unfortunately not entire, although reference to them has been met with on several fragments. It is believed that diligent research will speedily supply the missing information.

Besides the ruins of Assyria, enormous remains exist in Babylonia which have been scarcely visited by Europeans, and which there is every reason to conclude contain objects of the very highest interest. Owing to the overflowing of the banks of the Euphrates vast marshes are now forming in South Mesopotamia, which threaten ere long to destroy many of the remains entirely. Some indeed are already under water and inaccessible; but others are still free, and will, undoubtedly, upon examination, furnish relics of the first importance. Captain Jones, who, as commander of the steamer on the Euphrates and Tigris, has passed the last thirteen years in these regions, and who, within these few weeks, has returned to this country, distinctly states that funds only are wanting to obtain from South Babylon or Lower Chaldea the most remarkable additions to the knowledge we now possess of the earliest recorded history of the world.

In order to extend still further the successful labours of Col. Rawlinson and Mr. Layard, the Assyrian Excavation Society has been formed, with the view of raising a fund for the immediate prosecution of the work indicated.

The staff for carrying forward excavations exists; and an expedition has already proceeded to Assyria to carry forward the necessary operations. A photographic artist accompanied the expedition, and will take copies of all objects of interest discovered.

In England facsimiles of the more interesting drawings and inscriptions will be issued from time to time, together with explanatory letterpress, the publication of which Mr. Layard has kindly undertaken to superintend.

[Continued.]

**ASSYRIAN EXCAVATION FUND—continued.**

It will be less the object of the Expedition to obtain bulky sculptures than to collect materials for completing the history of Assyria and Babylonia, especially as connected with Scripture. These materials consist chiefly of inscribed tablets in stone and in clay, bronzes, bricks and sculptured monuments of various kinds, all illustrating the remarkable advancement of that ancient civilisation. It is confidently believed that the whole history of Assyria may be restored to a very early period, and that discoveries of the most important character will be made in connection with the literature and science of the Assyrian people.

His Royal Highness Prince Albert has been pleased to honour the Society with his countenance and approval, and to head the List of Subscriptions with a Donation of One Hundred Guineas.

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The present undertaking being regarded as a continuation of the researches already commenced by the British Museum, it is determined that the Monuments shall ultimately become the property of the nation.

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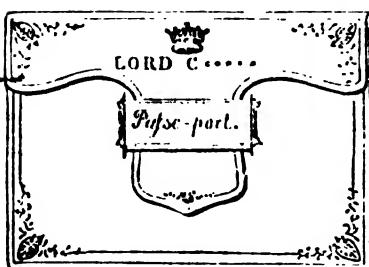
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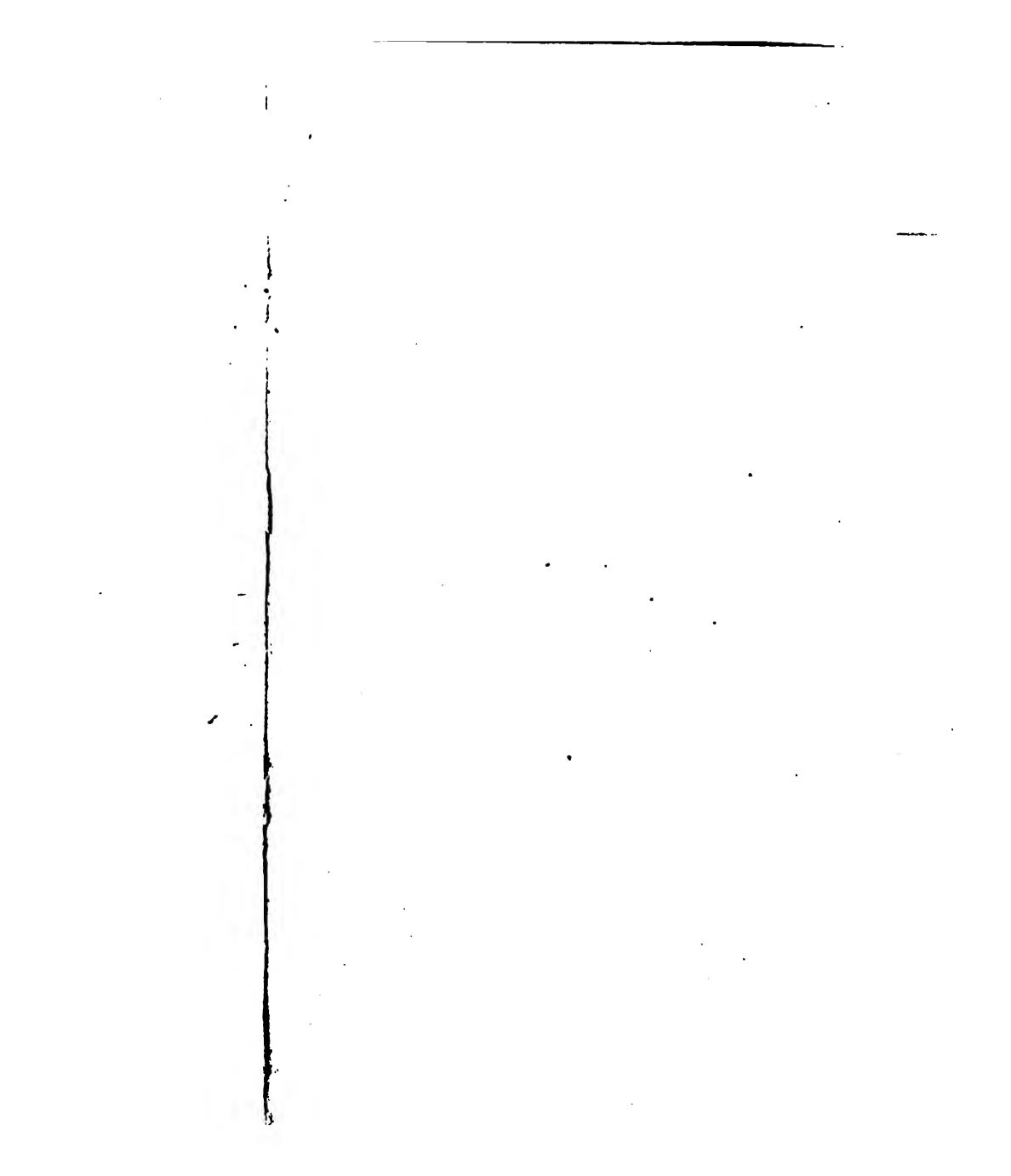
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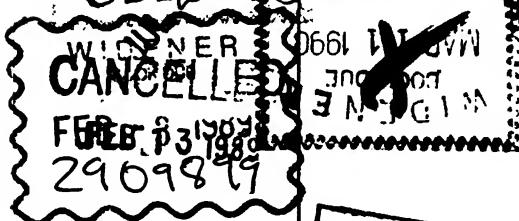
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